

By Charles W. Pennington

AN ADDRESS

TO THE SONS AND DAUGHTERS OF ZION, SCATTERED ABROAD, THROUGH ALL THE EARTH.

KIRTLAND, OHIO, MAY 13th, 1851.

THE following Address is designed more especially to illustrate the peculiarities of the Proclamation, so that it should prove a stumbling block to none, and be readily understood and appreciated, by all to whom it is sent. And after all, should any not understand it, it is hoped that they will suspend their judgment, and not be in haste to condemn; lest too late,—to escape the awful consequences of a misguided zeal,—they learn their sad mistake.

There is not a tithe of the arguments, for any one subject introduced in this Address, brought forward, for want of time, space, and means to publish. It should be borne in mind, that this Address, and the Proclamation, is published at my own expense, for a gratuitous circulation, the cost of which is forty dollars. Therefore this is the last which may be looked for from my pen at present, as my *pecuniary* resources are exhausted, so that I am not left with means to enable me to gather with my people; but I trust in God, that he will open my way, in this matter, for as commanded, I have freely sacrificed my substance for the good of the great cause of Zion; and this is done as an example for all others, who are looking for the kingdom. I wish all distinctly to understand, that this is published as the *Light* of the Greater work of the Lord in the last days, called "The Work of the Father," which, as I have shown in this Address, is a dispensation, or system of God's Work, among His people, in *all* things peculiar to itself. It therefore claims the place and authority of no other, ever on the earth. It is therefore, (according to the prophecies), a *new*, as well as a *strange* act, or work of the Lord, which is addressed to the saints *alone*. This Address is not published as the *word of the Lord*: therefore the *author* alone is responsible for its contents; and should further information upon the subject of this great Work be requested, through a *post paid* address, if judged worthy of a favorable notice, it will be cheerfully attended to. The author hopes within a few months to be in Kanesville, Iowa, from whence, in the Spring of 1852, he desires to pass on to the Valley of the Salt Lake, Utah.

ADDRESS.

MY BELOVED PEOPLE: You who have been set at naught, and counted as the filth, and the offscourings of the human family, merely for your faith in the Book of Mormon, and following Joseph Smith, the Instrument appointed of God, to translate and bring forth that Book: I Gladden your humble servant, who, notwithstanding the high and holy calling of God unto me, in that he has called me

to bring forth the Book of Life, and to be the instrument of the bringing forth the work of the Father, that salvation may come to the faithful, according to the prophecies. Yet I am not ashamed, but rejoice to call them my brethren and sisters, who love the Lord, and who have shown his love in acknowledging his hand in bringing forth the fullness of the Gospel, through the means of Joseph Smith, and the Book of Mormon. And now as the *Greater Work* has in truth commenced, and as you, from your faith in the Book of Mormon, if you continue in that faith, are entitled to the unspeakable privilege of understanding this Greater Work, I feel it a great pleasure to take my pen, to enable you to enjoy that privilege, that we may rejoice together, in this last great and glorious work of the Lord. And to introduce the subject, let me say, that the very object of the creation of man is, that he may be as his *Maker*. Hence God was manifested in the flesh, in the person of Jesus Christ, who in every sense of the word was a man, and yet he also was God; and all this that man might understand his high destiny. For both Christ and his apostles taught, that his disciples, if faithful to the end, should be like him, and even reign with him upon his throne, which also is the Father's throne. Rev. 3: 20. And to carry out this purpose, it became necessary that Jesus Christ should die, and rise again, that he might become a *quicken*ing Spirit, in *all* the heirs of salvation. Hence, saith the apostle, you hath he quickened, who were dead, in trespasses and sins. Again the last Adam is a *quicken*ing Spirit.

Now this salvation is a work of the Lord, in a dispensation or system by itself, notwithstanding it is connected with all former dispensations. Therefore the authority of the same stands *alone*, i. e., it is independent of the authority of all other dispensations, as each dispensation in its time is independent of all others before it, and peculiar to itself; and also each is preparatory to, and somewhat resembles the one which immediately follows it. Hence Moses by that priesthood which was the birthright from Adam, the emblem of which was Adam's staff or rod, who was the first priest and father of all, established a system of the typical offering of blood as a sacrifice, pointing to the great sacrifice of Jesus, who by the same priesthood,

which he received through Moses in the Mount, offered himself for the salvation or redemption of all.

Again, John the Baptist, the last authority of Moses' system, and the forerunner of Jesus, shed his own blood in defense of his faith. Again, we see not only Jesus, but also his followers, sealing their own testimony with their own blood. And also we behold Joseph, who is the instrument through which the system of Jesus, or the Gospel of the Lamb of God, as it is called in the Book of Mormon, is again brought forth for the last time, and hence in its fullness, shedding his blood also, (in consequence of his faith), for the shedding of blood sacrificially is a principal characteristic of the systems of both Jesus and Moses. But notwithstanding the shedding of blood is preparatory to salvation, yet it is not salvation itself, for that is Life Eternal, and not Death. Therefore salvation is of the *Father*, which is to receive his *fullness*, or in other words, to be as he is, or like him, who is the Endless Life itself; but the preparation for this salvation is of the *Son*. Therefore faith in Jesus, as the Son of God and Savior of the World, made the believing and obedient to him, like him, as touching *sonship* and *heirship*, but the inheritance is the fullness of the Father, as before remarked. It is therefore evident if the inheritance of the heirs is Eternal Life, that those who receive this inheritance have passed from Death unto Life, and therefore after that never die, but live forever; as Jesus said, they can not die any more; and as the Revelator says, there shall be no more *death*; for the former things (or the previous dispensations) have passed away, and *all* things are *new*. Now if all things are to be new, it is evident that a new character of authority, as well as of dispensation, must be introduced, when the time of the fulfillment of this prediction of the Revelator shall arrive. Therefore, as salvation is the work of the Father, it must come under a *new* name, and in a *new* way from any thing before it, and also be an entire new system, in all its order. Therefore in it, all former covenants and authorities are done away for ever. If any ask in what particular it resembles its forerunner, viz, the system or work of Joseph, I answer, in the use of the sacred things which have been hid up unto the Lord,—for as faith in the Book of Mormon, as the pre-

requisite of all claimants of salvation, under Joseph, pre-supposed necessarily, faith in the existence of the sacred things, without which faith, none could *authoritatively* claim the inheritance; even so in this *Greater* work; there must be faith in the sacred things, for the receiving them, in the form of a sacred ordinance, constitutes or brings salvation. Therefore, as faith in the existence and peculiar use of the sacred things, as the plates, and interpreters, under Joseph, was necessary to establish a claim to the inheritance, so also is faith in the existence of the sacred things, and their peculiar use in the work of the Father, necessary to prepare the heir to receive the inheritance. Again, Joseph, by the means of the sacred things which were put into his hands, was constituted a Prophet, a Translator, or a Law-giver, and a Leader, as Moses, unto his people. So also when the Prophet like unto Moses, who is the last leader of God's people, is raised up, he must be established in his calling, by having the sacred things put into his hands also. Therefore, as the shedding of blood sacrificially, was the principal characteristic of the system of Jesus, and also of John, his fore-runner, even so the use of the sacred things is the principal characteristic in the work of the Father, as well as in the work of Joseph. So that, as before remarked, the last dispensation, in some things, and principally in its main characteristics, somewhat resembles the dispensation next preceding it. Again, as every dispensation since Adam has been prophesied of, and its main characteristics therefore pointed out, we will now search out the prophecies which point out the last great dispensation of salvation, and its forerunner, viz: The fullness of the Gospel as brought forth by Joseph. We will commence with the latter. It appears from Isaiah, chapt. 29th, that God, in a miraculous manner, through an unlearned man, was to bring forth a certain book, as the words of an extinct people, which was to correct man in doctrinal and spiritual matters, and the result of which was to fill the hearts of the poor and meek with rejoicing in the Lord. Again, in Psalm 85, 11, it is said, *Truth* shall spring (or come forth) out of the *Earth*, and at the same time, *Righteousness* should look (or come) down from *Heaven*. And, also, at that time, that mercy and truth should meet together,

and righteousness should set men in the way of the Lord. Now all this was done, in the bringing forth the Book of Mormon, as all can testify who have rejoiced in that glorious work. But to show that work was merely introductory to a greater work to follow it, we shall refer to the book itself. In the latter part of the 11th chapter of the second book of Nephi, the 29th chapter of Isaiah, is referred to, and explained, to refer to the coming forth of the Book of Mormon, and there it is distinctly stated, that the book, or the plates contain a sealed Revelation, which Joseph was not to touch, yet the Lord himself would bring it forth in his own due time, and it should be read by the power of Christ, upon the house tops; for, says the Lord, I will show unto men, that I am able to do mine own work. Again, in another place, it is said that the Gentiles shall have the Book of Mormon first, to try their faith; but if they should reject that, the greater things, as the sealed revelation, should be withheld from them. Therefore, the book of Mormon only was to come forth in the day of wickedness, that those who believed in it, might have faith in God, and also receive the greater things, when the time should arrive for them to be brought forth. And now as Joseph was forbidden to touch the sealed things, and as his death has forever put it out of his power to do so, it is clear that another instrument must be raised up to bring forth the sealed things, and as the bringing forth the greater things is the last work connected with the bringing forth the Book of Mormon, this last instrument must be the *last* prophet, and who, as the prophet like unto Moses, is the last prophet spoken of in the prophecies, to be raised up on the earth, must be the same who, (notwithstanding the book of Mormon says he is the Holy One of Israel, and Jesus before the Nephites also said, I am he,) is to come forth according to the *flesh*.

- See Nephi's words, page 63, small edition, which explains the words, *I will bring them forth again, I will do mine own work*. Again, they shall be read by the power of *Christ*. This last prophet, in both the Bible and Book of Mormon, is called a *Mighty One*. See Isaiah 28, 2, and B. M., last paragraph of the second chapter, second Book of Nephi, and here he is introduced as one to come after Joseph. See same chapter. So that it is clear that Joseph

would be his *forerunner*, and therefore prepare the way before him, by bringing forth the fullness of the Gospel as an *Apostle* of Jesus Christ, and as a *Prophet*, gathering a people, and thus preparing them to receive the *greater* things to be brought forth, as before remarked, by the last prophet to come, who, as previously shown, is called the Holy One of Israel, and, also, he is called a *Shepherd*, in the same place in the B. M. where he is called the Holy one of Israel. And he gathereth, and numbereth, and feedeth his sheep. And it is added in the same place, there shall be *one* fold, and *one* shepherd; so, of course, he is the last Shepherd; and in Psalms 80, 1, he is called the shepherd of Israel, leading Joseph like a flock, and spoken of as dwelling between the Cherubims, who are the representatives of the Son and the Holy Spirit. Here, therefore, this shepherd represents the Father, as the third verse shows. As in this verse, also in verse 19th, he is called God, which explains Isaiah 40, 9 to 11, where it says: Behold the Lord God will come with strong hand, his reward is with him, and he shall feed his flock like a shepherd, and gather the lambs with his arm, &c.; and in Genesis, 49, 24, He is called the shepherd and stone of Israel, and here it is said he is to appear in the line of Joseph of old, which explains the words in Psalms 80, 1, viz: thou that leadest Joseph like a flock, for he is raised up among the seed of Joseph, and also among the Gentiles, who, thro' the covenant as introduced through Joseph Smith, became one in Joseph of old, for the birthright of priesthood and regal power was his, on the account of Reuben's sin, see 1st Chron. 5, 4, and therefore was the greatest blessing bestowed upon Ephraim, (see 1st verse,) Joseph's youngest son, which was to be fulfilled in the raising up of Joseph Smith, who was of the blood of Ephraim, and also of the shepherd the stone of Israel, who is of the same lineage as touching the flesh. But as the fulness of the Spirit of power, or of God, rests upon him, which spirit is the quickened *body* of Jesus, who, as before shown, is a quickening spirit, and who was of the line of David, for notwithstanding Joseph was not his *natural* father, yet, under the law of Moses he was so regarded, as every lawful heir must, under that law, be considered as having a father in the flesh. Therefore, the Apostles reckoned Joseph in the

lineage of Jesus: for he must be regarded in the *male* line only. Therefore, in the fact of the fullness of the spirit of Christ, (which spirit is himself,) resting upon him, he is said in Isaiah, 11th chapter, to be a *rod* or descendant of Jesse, in the line of *David*, who should be raised up as an Ensign among the *Gentiles*, to bring in a glorious *rest*, and gather and deliver the whole house of Israel. This character is here called the *Branch*, who, in Jer. 23, 5, 6, is called the Lord, our Righteousness, and here it is said, also, he is to *grow* up unto David, agreeing with the B. M., that he shall come forth according to the flesh, and as the spirit is before, and greater than the body, (the flesh) he is spoken of as arising in the lineage of David, and in Ezekiel, 37th chapter, he is called David, and said to be their Prince forever. In chapter 34, 23, 24, he is called a shepherd and prince, also, and in Isaiah 55, 4, the Lord says, I have given him (David,) for a witness, a leader and a commander, to the people. And in another chapter, 19, 6, his name is called Wonderful, and also Counsellor, the mighty God, the Everlasting Father, and also here he is called the Prince of Peace, to sit upon the throne of his father David, and whose Government shall have no end, or in other words, he should be a prince forever, as before quoted.

Therefore, says Christ, when among the Nephites, and speaking to them of this prophet and shepherd and prince who was to be the first born, in that great work, where all things were to be made *new*, and where *Death* was to be no more. Behold, I am he of whom Moses and the prophets spake, &c., for, as before remarked, this last prophet is considered and named in these prophecies, after the *spirit* which rests upon him, instead of the *flesh*. Therefore, as he is the *first* one, or first born in the great work, he is the first fruits in the first resurrection, and this explains 1st Cor. 15, 21 to 24, where the second coming of the Lord in the character of the Father, is spoken of, and represented as the Son giving up all his power to the Father, for as the Son or Mediator, (which is the power of the Gospel between the law of Moses and the Judgment,) he, after the great work of judgment commences, of course, exists no more; after that he is only seen and known as the Father, and therefore Jesus said, I and the father are one. And therefore

the reason why the last prophet is called the Lord in the Scriptures is, that the Spirit of the Lord, in the character of the Father, and Prince of Peace rests upon him; therefore, he represents the Lord, for his Spirit is his life and power, which in all cases is the person, for it is the spirit of a person which gives them life and consequence, and not the body, for, as before remarked, the spirit is before, or superior to the flesh. In Isaiah, 21, 11, it is said in connection with the setting up of the ensign, for the nations, that the Lord would set his hand the *second* time, to recover the remnant of his people Israel. Therefore, it is plain, that the setting up of the *Ensign*, who, as before shown, is the *Branch*, is regarded as the *second* coming of the Lord, and Jesus in the Book of Mormon, confirms the same idea by saying I am he. So that his second coming is decided by his own words, to be in that prophet to be *raised* up like unto Moses, and if he is raised up among men it is inconsistent with his own words to say that his *second* coming is from on *high*, or from the *skies*, for his coming in this manner is at the end of the millennial period, when he will appear the *third* time on the earth; with his saints in Zion, who, through the *first* resurrection, are *kings* and *priests* with him, and hence it is said in the Revelations, he *was* and *is*, and is to *come*, the Almighty, i. e. he *was* as the Son, that he in *spirit*, through the *greater* priesthood, and according to the prophecies, might appear in the character of the Father, in which character he would dwell forever, and in which he will appear the *third* time: however, his *identity* to those in the flesh at that time, will be that of the crucified *man*, Jesus Christ, the Redeemer, but clothed with the glory of the Father, as through his work in this character he is enabled to appear the *third* time in his *first* identity, fulfilling what he said to the Jews: I and the Father are *one*. Again: He that hath seen me, hath seen the Father. So that in his *third* appearing, Jesus of Nazareth, who was the Son of God, will be seen, and recognized, and regarded as Jehovah, or the Elohim, and God and father of all. And, therefore says the prophet Zechariah, chap. 14, verse 5, The Lord my God shall come, and *all* the saints with thee, which explains Jude's quotation from the prophecy of Enoch: Behold, the Lord cometh with his saints to execute judgment,

&c. But as some look to the flesh instead of the spirit and character of this great work of restoration or resurrection, let me ask such, if the *new* name, which is that of the *Father*, is not promised to *all* that *overcome*. See Rev. 3, 12. Again, is it not said in Revelations, that this new name is given unto so great a number as a hundred and forty and four thousand, who are said to be the *first* fruits unto God; and is it not also said, that this new name is given in a certain *stone*, and which name no one knew, but the number who thus receive it, and is it not easy to see, that this *mysterious stone* is the shepherd and stone of Israel, who is to lead Joseph or the number above mentioned, as a flock, and which, therefore, fully explains Rev. 14, 1 to 5, concerning the Lamb on the Mount Zion, and the hundred and forty and four thousand. It appears, therefore, as the Apostle says, that Jesus comes the *second* time to be glorified *in* his saints, and if so, he must come *in* them, *in spirit*, as before remarked, and thus he would make them *one* in him forever: and to do this, he of course must call a *first* instrument, who, notwithstanding his high calling, is not superior to any of the same calling, for he receives no more than the *penny* with the rest in the end. Therefore, the only difference between him and the others who receive the same crown of eternal life, is that he has all the burden of the great work, and the responsibility of his people, resting upon him, and which he is compelled to bear, from the circumstance of his being the first born or the first called in the great work, as according to the order of God, as given to Adam, the first born *male* must be heir to both the *priesthood*, and the *regal* power. Therefore, the first born was by his birthright, both a king and a priest; and God has ordained that in this great work of salvation, all who receive the first born, and regard him as he is, shall be like him, i. e. kings and priests, and therefore such shall constitute the Kingdom of God, which is the Church, or Assembly of the first born. And for this purpose he has in his hands the full number of the sacred things in order that God's people may inquire of him, and learn the fact, so that they can trust in God, by faith, in these matters, and not in the arm of flesh—Now, as all these things are a matter of destiny, who is to be blamed for acting in his calling, be it ever so great, for

he is compelled to do so or lose his crown. Therefore, all can readily see the necessity of filling their calling, whether it is to be the *first* or the *last* in this great work, for, most assuredly, such as neglect to attend to their calling, cannot obtain the reward. Therefore as salvation comes through the first born, it is clear that those who are *against* him, fight against their own interest, and destroy *themselves*, in which case others more worthy than they, must take their crown. We will now inquire where the man called the *Branch*, is to be raised up, and the manner also, of his coming forth, and this we can learn from Isaiah, chap. 18, and Zech. 6, 11, 12. From the first quotation we learn, that the *ensign* is to be raised up, on the land shadowing with wings, which is the continent of *America*. From the second we learn that crowns are to be put on his head, as he was thus represented by Joshua, the high priest, when he *grows* up out of his place, and thus he becomes a *king*, and a *priest* on his *throne*. Again, in Zech. 3, 5, he is also represented by Joshua, who had filthy garments taken from him, by certain persons with him, and a change of raiment put on him, at the same time, also, a fair *mitre* (or crown) was set upon his head, when it is said, he shall judge the Lord's House, and keep his courts, &c. In the first verse of this same chapter, Joshua is spoken of, and also an adversary, (as *Satan* in Hebrew signifies an *adversary*) standing at his right hand, to *resist* him whom the Lord rebukes.

Now as Joshua, in this prophecy, represents the Branch to answer to the figure, or type in Joshua, he must, in the first place, be a *sinner*, and then be baptised for the remission of sins, (as represented by the garments), when *crowns* are to be set upon his head, which makes him a *king*, and also a *priest*, when he is to judge the Lord's House, or people, and rule upon his throne, and also he is to build the *Temple* of the Lord, and bear the *Glory*, &c. Now, as to the adversary of the Branch, from the fact of his standing at his *right* hand, he is understood to be (as he is next to him) his forerunner, and who for this resistance and other things, is called in Zech. 11: 12 to 17—a *foolish shepherd*, whose *power* should be taken away: and therefore, if, as before stated, the second coming of the Lord is *in* the Branch, his forerunner must be the *Chief* steward, set over the *Lord's* household or people, in order to prepare them for his *second* coming, as spoken of in Luke 12: 40 to 48. I need say but little more upon this subject, for most of the saints are well acquainted with the peculiar character and course of Joseph, and also his opposition to me, in consequence of the peculiar calling which the Lord put upon me, by his own hand, in A. D. 1852. And about the time of this calling,

the prophecies, regarding the man, called the Branch, and also Elijah the prophet to come, and restore all things, were unfolded to me by *Divine* revelation, which caused my brethren in the ministry also to regard me with a jealous eye, and a spirit of envy, as Joseph's brethren of old regarded him. And I can say, therefore, that my people have hated me without a *just* cause, yea, they have hated, and persecuted me for *righteousness'* sake. Yet I can say, as did Jesus, "Father forgive them, they know not what they do"

And now my people, what more can I say, for as the Lord commanded, I have sent forth the Proclamation, which contains a minute description of all the sacred things, except *two* glorious *crowns*, one of silver and gold, set with precious stones of various hues, the other of fine gold, and set with the most costly diamonds, and also the *Directors*, all of which are to be used, with the other sacred things. When the "Ancient of Days" shall sit, to give power or judgment to the saints, according to Daniel the Prophet, and also John the Revelator. But as it is not shown in the Proclamation, how the *sacred* things are to be used, to constitute the sacred ordinance of salvation; and as it is important that this shall be understood, I will now proceed to unfold, as it was given unto me, the wonderful mystery of the receiving the fullness of God, which as before shown is salvation, and Eternal Life. And in order to understand this thing clearly, it must be borne in mind, that this work of the Father is a work of *judgment*, and not that of a *mediator*, as was the work of Jesus, in the Gospel; for as before shown, he, in this work, appears in the character of the Father, to judge and reward all, according to their works, and rule the nations with a *rod of iron*. And this is to be through his *saints*, as whoever overcomes as he overcame, he has promised, with him, shall *rule* the nations, with a rod of iron. See Rev. 2: 26, 27. Now this mysterious and wonderful rod of iron is a *sword* which is put into the hand of *all* the saints, by which ordinance power is given to them to judge, and rule the nations, who shall rise up against them in Zion. And thus judgment is to be given to the saints. Now to prove this, see Revelations 19: 15. Here it is said, that the nations should be smitten by a sharp sword, which in the same verse, is called a rod of iron; and in the previous quotation it is said, that whoever should overcome, should crush the nations in pieces by a rod of iron, and rule them by it also. Now to understand the subject perfectly, I will refer you to Psalms, 149; here the Psalmist speaks of a new song to be sung in *Zion*, among the congregation of the *saints*, and then speaks of *salvation*, and in the six following verses, he says, speaking of the saints, let the high praises of God be in their mouth, and a *two edged sword* in their hand, to execute *vengeance* upon the heathen [Gentiles] and *punishments* upon the people; to bind their kings with chains, and their nobles with fetters of *iron*, to execute upon them the judgment *written*,—and then is added, this *Honor* have *all* his saints. Now by comparing this Psalm with the previous quotations from the Revelations, it is clearly seen that judgment is to be given to the saints, by having a sword put into their hand; but they must previously have received the stone with the new name in it. See Rev. 2: 17.

The next thing I shall notice is the *crown*, which also is promised to the faithful, and here it is called a crown of *Life*. See Rev. 11: 10. And to show that it is a *literal* crown, that one could take from

another, it is said in chapter 3d, 11th verse, hold that fast, which thou hast, that no man take thy crown. Now this crown of Life, as shown unto me, by the Holy Angel, is composed of *two* crowns, representing the *two* priesthoods; one is called the crown of *Israel*, and the other the crown of *Glory*. The second crown is much larger than the other, so that it sits properly on the first, which will fit a person's head of a common size. And this explains Zech. 6: 11, 12; where Joshua, in representing the Branch, has crowns set upon his head; and also Rev. 19: 12; where the same mysterious character is spoken of as having crowns on his head. It is not stated how many crowns are on his head, either in the first or second quotation; but as the crowns represent the priesthoods, which are two only, of course there are only two. I said the first crown was called the crown of *Israel*, and it is so called, because it represents the twelve tribes of *Israel*, as it is composed of silver and gold and curiously wrought into stars, and adorned with twelve precious stones of the same kind as those in Aaron's breastplate. See Ex. 32: 10 to 13; and also the two stones of a *Urim and Thummim*. All of which are curiously set in the border of the crown. The second is called the crown of *Glory*, as it represents the glory of God, which shines through all worlds forever. Therefore this crown is composed of fine gold, curiously wrought into stars and half moons, and adorned with thirteen luminous diamonds, of a very large size, twelve being set in the border, and one on the center of the top of the crown. The diamonds represent Jesus Christ as the Father, with his twelve Apostles as equal with him, or like him, who represent the Church of the First Born. Therefore these two crowns, used as one, represent the fullness of the power and glory of God, and when set upon the head of those who are to be endued with power from God, make them *equal* and *one* with the *Father*, and thus they receive his *fullness*, and become one with him *forever* and *ever*.

The next thing that claims attention, is the Book of *Life*, and which is so called, as it forms one of the seven sacred things to be used, in the great and last ordinance, through which *life* eternal is given. And also the crown is called the crown of *Life*, from the same consideration. Again, the Book of *Life* contains the Word of God, or of Christ, who says my words are spirit, and they are life, which explains these words—I will put my *law* in their inward parts, and write it in their *hearts*. Therefore, in the last *Holy* ordinance the Book of *Life* will be placed on the breast, with the interpreters between the plates, which have been translated, and those of the Book of *Life*, which explains these words—"Thy Law is a *lamp*, or *light* to my feet." For the interpreters represent the *Light* of God, and over the plates (the last plate, with the circles upon it, which represents the *Glory* of God, being outward,) is fastened the Breastplate of Righteousness, and which is so called as it covers the Book of *Life*, and thus represents a shield to the heart, illuminated by righteousness; which explains Eph. 6: 14; where the Apostle speaks of the Breastplate of Righteousness, and the Shield of Faith; also it explains Isaiah 59: 17—"He (the Lord) put on righteousness as a breastplate;" and speaking of the crown, in the next clause, says "And an helmet of salvation on his head." And then speaking of the white robe to be used in this ordinance, see Rev. 3; 5, viz., "He that overcometh shall be clothed in white raiment," says, "and he put on the garment of vengeance for

clothing," as a cloak. See also and compare Rev. xix, 11 to 16—where the same character is spoken of as he is arrayed in a similar manner. The last of the sacred things to be named, is a curious *Ball*, spoken of in the Book of Morimon, and called *Directors*, from the circumstance of there being in it *two* steel points, (called spindles, in the Book of Mormon,) which points directed the enquirer by faith the proper course to take. This instrument is composed of a small brass ball, about three inches in diameter, having *two* steel points coming out of it, in opposite directions. Around each of these points, are 12 squares, and between these 24 squares on the ball, are figures of various descriptions, representing various things on the earth, as vegetation, animals, running streams of water, &c. This ball represents the earth, and the two steel points represent the power of God, as exhibited in the two priesthoods; the twelve squares on one side, represent the twelve tribes of Israel; the other twelve represent the twelve Apostles. In a word, this instrument represents the earth as the Kingdom of God, and this the seventh sacred article, is put into the hand of every one, both male and female, who is found worthy to receive the crown of Life. And this explains the words of Jesus—"Blessed are the meek, for they shall inherit [or possess] the earth;" for this ball, as before remarked, represents the earth as the Kingdom of God; therefore in the figure of the ball in the hand, is represented the saints possessing the kingdom of God, which is so commonly spoken of in the scriptures, that a quotation on this point is unnecessary.

As I have now given a general description of the sacred things, (as what is not here described is described in the Proclamation, and also at the end of this Address, which see,) and also their general figurative meaning, I will proceed to speak of the manner of preparation necessary to enable one to pass through this last ordinance; for as this completes salvation, no more ordinances for this purpose are to be attended to by those saved for ever. In the course of preparation, the first thing to be attended to by every one, after a seven days fast, (eating once each day,) and washing a white robe previously prepared, which explains Rev. vii, 14, concerning the washing their robes, and making them *white*, or clean, in the *blood* of the Lamb; then they must be washed perfectly clean, from the head to the feet, which explains Isaiah 1, 16—"Wash you, make you *clean*," &c.; also chapter iv, 4—"When the Lord shall have *washed* away the filth of the daughter of Zion," also, Psalms 51, 2—"Wash me thoroughly from mine iniquity, and *cleanse* me from my sin;" verse 7—"Wash me and I shall be whiter than snow." After which, seven measures of clean or *pure* water which has been consecrated to the Lord, are *poured* successively upon the head, which explains Isaiah xlv, 3—"I will *pour* water upon him that is thirsty," &c.; and also Ezek. xxxvi, 25—"Then will I *sprinkle* [it should read *pour*, as in the first quotation,] *clean* water upon you, and ye shall be clean," &c. They are then anointed with seven measures of Holy oil, poured successively on the head, which oil represents the Spirit of God. This anointing explains Psalms xxiii, 5; speaking of the last days, see Ps. xxii—"Thou anointest my head with oil," &c. Again, Ps. 92, 10—"I shall be anointed with fresh oil." Again, Ps. xlv, 7—"Thy God hath anointed thee with the oil of gladness, above thy fellows." And with reference to this holy anointing, the apostle says, 2d Cor. 1, 21—"Now he which

hath anointed us is God." Again, 1st John, ii, 27—"The anointing which ye have received abideth in you." After the anointing, the white robe is put on them, when at the proper time they are seated upon the throne of the Ancient of days, or of the Father, and crowned; when the two-edged sword is put into their right hand, and the Book of Life and breastplate upon their breast, and the Directors are put into their left hand, when all who have not passed through this ordinance bow the knee, and thus salvation is completed.

As I have now described the ordinance by which salvation is completed, I will proceed to remark, concerning the character and coming of the "Ancient of Days," and his throne, &c., as this is a subject connected with salvation. To commence, let me say that the word *ancient* signifies *old*, and therefore the name Ancient of Days means the *oldest living* in time; for *days* of course means *time*, which also relates to the *earth*. Therefore the oldest person living on the earth, according to the above, is the "Ancient of Days." I am now addressing believers in the Book of Mormon, as well as in the Bible, and therefore I shall refer to that Book, and to the Bible also, to show who this character is, who is to come and give judgment to the saints, when the Kingdom of God is set up on the earth. I will therefore first refer to the Book of Mormon, Book of Nephi, chap. 13, 3d paragraph, where Jesus in addressing the three apostles who were to tarry, says to them, "Ye have desired the thing, which John my beloved, who was with me in my ministry, desired of me, therefore ye shall never *taste of death*; but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled; when I shall come in my glory, with the powers of Heaven; and then shall ye be blest in the Kingdom of my Father." I will now refer to the Bible; see John xxi: 22, 23, 24: "Jesus saith unto him [Peter] if I will that he [John] tarry till I come, what is that to thee; follow thou me. Then went this saying abroad among the brethren, that, that disciple should not die." And says John, 24th verse, "This is the disciple which testifieth of these things, and wrote these things," and then adds—"and we know that his testimony is true," as much as to say; I, John, who wrote this account, heard, and know, that those words are true. Again, in Rev. x, 13, the Angel says to John, in Patmos, when he was about an hundred years of age, for he was banished there in A. D. 96—"Thou must prophesy again before many people, nations, and tongues, and kings." Which prediction could not have been fulfilled, in the time of the *primitive church*. Therefore, it must be fulfilled in the *latter days*.

Now John was the *first* called; i. e., before the three *Nephites*, and therefore is the *oldest* of the *four* in the *ministry*, and whether he is their *senior* in years it matters not, as he is the oldest in the *faith of Christ*, and in the *Apostleship*; hence, he is the *oldest* in the *Authority* of the Gospel dispensation of *all living on the earth*. Therefore, *John the Revelator*, is the mysterious character, called the "Ancient of Days," and he, therefore, is in the figure of Adam, and represents the Father, and is the character spoken of in Rev. 4: 2, sitting on the throne, and holding in his right hand—see chap. 5: 1, the book with seven seals, which is the Book of Life, and also is the same character on the Great White Throne, before whom the Books, and the other the, Book of Life, are opened; also, Rev. 20: 11, 12,

which is another view of the same throne, &c. We shall therefore, next speak of this throne of the Ancient of Days, and in order to fully explain this matter, I shall refer to Rev. 4: 1, 2, 3, 4. In the first verse, John was called to see things, which he, the Angel says must be *hereafter*. So the throne spoken of in verse 2, was not then in existence and therefore must be set up *after* that time. In the 4th verse it says "round about this throne were twenty-four seats," called in chap. 20: 4, "thrones;" also, in Daniel, 7: 9. Daniel says, "I beheld till the *thrones* were cast down." It should read, set or placed; and then he adds, and the "Ancient of Days did sit," as in Rev. 4: 2, "A throne was set in Heaven, and one sat on the throne," &c. "And round about this throne," says the 4th verse, "were twenty-four seats or thrones." Now in order to explain this clearly, I will refer to the circles composed of the figures resembling the sun, stars, and moons, or the last plate of the Book of Life. Where the center circle with rays represents the throne of the Father, and the 24 other circles, are designed to represent the 24 seats spoken of in Rev. 4: 4. Therefore, instead of 24 seats it is 24 circles of seats or thrones, but as the saints are in white, all was seen by John in vision as one great white throne, and each seat or throne is so arranged as to contain *two* persons, and the star here represents the man, and the moon represents the woman; for here at this time, each *pair* receive their power as *one* to commence their work preparatory to the bringing forth their own kingdom, or rather the kingdom of the Father after the pattern of the first. After showing that John, the Revelator, is the Ancient of Days, and the Book with 7 seals is the Book of Life, I will proceed to show who it is that takes the Book and opens the Seals. It is said that the Lion of the tribe of Judah, the root of David, is the character. See Rev. 5: 5. And in order to understand who this is, I will refer to Isaiah 11: 10, viz., "In that day, there shall be a Root of Jesse, (who is the Father of David,) who shall stand for an Ensign of the People, to him shall the Gentiles seek, and his rest shall be Glorious." 12th verse, "And he shall set up an *Ensign* for the *Nations*, and shall *assemble* the outcasts of *Israel*," &c. Now it is plainly seen that this Ensign is the Root of Jesse, and inasmuch as he is the Father of David, he is the *root* of David, also. Now who is this Ensign that gathers Israel, and brings in a Glorious rest, and in whom the Gentiles should trust, but the Lord in his second coming; as it is said, when this Ensign is set up, that the Lord sets his hand the *second* time to gather Israel. And it is declared also, that then they shall be gathered from the *four* corners of the earth. Now as the House of Israel was not thus gathered by Jesus Christ at his first coming, it is evident, that, he in that character was not the Ensign here spoken of. Therefore, as it is plainly shown that this Ensign and the root of David is the same character, it is clearly proved, that he is the character to open the Book of Life. And to confirm the idea, that it is the Lord in his second coming, he, (Jesus, himself,) says, "I, Jesus, have sent mine Angel," &c. "I am the *root*, and the *offspring* of David." Therefore, from this last quotation, we are to understand, that as the term root of David signifies the Source, or Creator, or *Father* of David, and as I have before shown, that Jesus in his second coming appears in the character of the *Father*. It is in this character that he opens

the Book. For mark, it is said that the *Root*, not the offspring of David, opens the Book. In his first coming he was the *son*, the offspring of David, and not the *root*, as all can see. Therefore, the expression, "I am the root and the offspring of David;" signifies: I am the Father, and the Son; the very words of the Lord to the brother of Jared. See Book of Esther, last part of the second paragraph. "Behold I am Jesus Christ. I am the Father and the son." And with this agrees his words to Philip, "he that hath seen me hath seen the Father;" but as before remarked, he did not assume the name of the Father in his first coming, but will in his second, and for this reason, he said that the *restoration* of Israel was in the power of the *Father* which explains Mathew, 26: 36; 26: 36, that the day and the hour of the second coming of the Lord, the *Father only* knew. Therefore the taking the Book with the seven seals out of the hand of the "Ancient of Days," is the great sign of the second coming of the Lord. For when this scene is opened to the view of the saints, (and no other eye will behold it,) they will then know that the revelations of John are fulfilled, concerning the second coming of the Lord as the root of David, and they will then see and know that the Prophet to be raised up like unto Moses, is the Holy One of Israel, and also the Shepherd, who is to lead Joseph like a flock, who, also, is the Redeemer, or Deliverer, who is to come to Zion, and also unto them that turn from transgression in Jacob; and when they see this, they will fall down before him, as it is said, when he takes the Book, and then they will sing the *new* song, which *none* but those who follow him can ever learn. And thus the one like unto the son of man, spoken of in Daniel, comes to the Ancient of Days and receives his Kingdom and Glory, or Honor and Dominion, &c., as spoken of in Daniel 7: 13, 14, after which he makes the Saints equal with him.

Therefore, the Opening Scene of the Judgment in the greater temporal work by the Ancient of Days, is the one like unto the Son of man, (who represents his people, who are the powers or clouds he comes with, or upon, or at the head of, as differently expressed in the Scriptures, but signifying the same thing,) coming before the Ancient of Days and receiving a Kingdom as before stated. It is said in Daniel, that the *clouds*, or *saints* brought him near before the Ancient of Days; and John said he stood in the very *midst* of the *throne*, as that would be his place, from the fact of his being the *chief leader* of his people.

Now, all these things are to take place according to the flesh, or after a temporal manner. Joseph in his *regal* power glanced at this subject also.

I have now shown the order of the Judgment in the greater temporal work, and how the son comes with the clouds, and in the Glory, or Character of the Father, and in this character receives his Kingdom which shall never be overthrown. And as I spake of the 24 Circles of thrones as one great throne, because, each throne being alike made them one, as the Father and the Son are one, and the saints who filled them, clothed in their white robes alike, gave all the appearance of one great *white* throne as before stated. And, as I spake of the *woman* here, having the *same honor* and *power* given unto her as the *man*, and thus to become *one* with him, that each *pair*

might begin to prepare to bring forth the Kingdom of God after the pattern of the first, but did not fully explain this last statement, and also, as Joseph had an indistinct view of this subject, I will now remark further upon it. I will, therefore, first refer to the Apostle, who says that the man is not without the woman, nor the woman without the man in the Lord. 1st Cor. 11: 11. Again, "There is neither male nor female, for ye are *one* in *Christ*." So, from this it appears, that the male and female are to be *equal* and *one* as the Lord and his saints are one. So that *all* are to be set free together, and in that state of freedom they are no less one than God and his people are one. For as the woman was taken out of man, they belong to each other in their order, and must become one, before they can bring forth the Kingdom of God. Therefore as before remarked, they all must pass through the ordinance of Salvation in the same manner; and thus, all are made free. But, as before stated, as the man and woman are made one in the order of God, (as Adam was in his image before the woman was created out of him,) they must be *crowned* in *pairs*, but this does not necessarily bind them together; that is, the same pair are not bound to dwell together as husband and wife; for, as before stated, this is the *order* of an *ordinance* by which Salvation comes to *both male and female alike*, and thus *all* are made *free forever*. And, therefore, they are called the Church of the *first born*, or the Congregation of the *mighty*, and the first born of each *pair*, (and *all* are the first born *then*, as both are *one* in the Church,) would be heir of his Father's throne, as well as his Priesthood. And thus, each pair commences again the *Kingdom of God*, and neither they nor their children *die* any more, for they are as the Angels of God, says Jesus, "being the children of the resurrection," i. e., they who have come forth in the first resurrection, having passed from the power of death, of course they are Spirits of God, i. e., like him; and their children would be Spirits, also. i. e., as the angels, or Servants of God, and never die in Heaven. For, after the Kingdom of God is set up upon the Earth, the whole Earth becomes his Kingdom, which is called by Daniel, the Kingdom under the whole Heaven, and which is called in the Scriptures, the Kingdom of Heaven; and in which, the Church of the *first born*, and *all* their *offspring* will remain until each pair through their *first born*, *prepares* a natural world as this was in the beginning. Then each Angel will pass into their respective world, that they may become through the first resurrection as their parents, that by the power of God, they also, may bring forth his Kingdom, as their fathers had done before them. And this explains the words of Jesus: "The Father sheweth the Son all things that himself doeth." Again, "He hath given all things unto the hand of the Son." Again, "That all men should honor the Son even as they honor the Father."

And thus, as before remarked, man's high Destiny, is to become as his Creator, and for this reason, he is made in his image. And, in order that *spirits* may *increase* without end, they are *male* and *female*. And thus, the work of God in Creation, Redemption, and Salvation, or Perfection, continues forever and ever. And thus the Church of the first born becomes as a flock of *sheep*, and they move in the order of *nature*, and there is no strife or *evil* among them, neither is there any occasion for any. For merchandising ceases, and, indeed, all

the institutions and inventions, or former usages of Society, which God does not then approve, is known no more. For the *former* things have passed away, and *all* things have become *new*, and nothing will be among them to molest or make them afraid; but, in the language of prophecy, they will feed in good pastures, and lie down beside still waters, and sleep in the woods. 'For the evil beasts shall cease out of the land. See Ezekiel 34: 25 to 29; Rev. 7: 13 to 17.

Having now shown the character of the society of the Kingdom of Heaven, which is the Congregation of the *mighty*, or the General Assembly of the Church of the first born, having the name of the Father written upon them as spoken of in the Scriptures. I will remark more particularly concerning the greater spiritual work; so that it can be plainly seen why this present work of God is so called that the saints may know how to regard it, and, also, its authority. And in order to do this it must be understood that the great work of Judgment, or Salvation completed, is of both a spiritual and literal, or temporal character. Again, it must be understood that the spirit is not tangible to the flesh which is literal, however, each is tangible to that of its own nature, i. e. spirit is tangible to spirit, and flesh is tangible to flesh.

Therefore, as mind or intelligence is spirit, all connected with mind of course must be spiritual. Hence faith being a principle of mind, of course is spiritual. Therefore, because this *present* work of the Father is a matter of *faith*, it is *spiritual*, that through *faith* the believer may attain to the *temporal* work, which is to see the sacred things with their eyes, and handle them with their hands, which is the highest degree of knowledge, and not faith. Therefore, as it is ordained of God that salvation is to be received through faith, so, of course, such a disposition must be made of the sacred things, that those who would see them, must first believe that they can do so. Therefore, has God caused them to be put into the hands of the proper instrument, through the same course of preparation, as is required for other believers, that is, faith, and the washing, and anointing, and robing, and at last receiving them from him who represented the Father, and all attended by the same ceremony that will attend the sacred ordinance of salvation in the greater temporal work. Therefore, if the power to judge, as the first born, and to see as the Father, is given in this sacred ordinance, to each of the saints, in the greater temporal work, of course the same power is now conferred on him who is the first called. For he has passed through this ordinance. Therefore, as he has passed through this ordinance of salvation in the greater temporal work, he is now prepared to judge and lead his people, and prepare them to receive the same things which he has received, that they may be like him, or equal with him. Therefore, because the preparation for salvation, or the greater temporal work, is faith in the Proclamation, and confidence in the first one called, as a leader in all things, to prepare this people to meet the "Ancient of Days." This present work is called, (as it is connected with the greater *temporal* work,) the greater *spiritual* work. And as none but him who is the first called, has received the sacred things, in the form of the ordinance of salvation, he of course is the head temporally, as well as spiritually, of this work, until his people are made equal with

him, after which they will appoint him their head again, which explains Psalms 82, 1, "God *standeth* in the congregation of the mighty, he *judgeth* among the Gods." Also, Psalms 95, 3, "For the Lord is a *great* God, and a *great* King, *above* all Gods." Also, Rev. 14, 1, "And I looked, and lo, a Lamb stood upon the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads; 4th verse, These are they who *follow* the Lamb whithersoever he goeth." Again, see Rev. 19, 14, "And the armies which were in heaven, *followed* him, &c." Speaking of the one called Faithful and True, upon the white horse, at the head of his people, and *who is* therefore, as his people are all *kings* and *lords*, called the King of kings, and Lord of lords. See verse 16, also verse 19, which also fulfills and explains many other Scriptures speaking of these things. Now, Joseph glanced at this subject, in what is called the "Paraclete," as published in the Times and Seasons. After this the Lamanites are brought into the Kingdom and the New Jerusalem, by the mighty power of God; as they are ignorant and cannot read or understand Preaching, and this will fulfill the Book of Mormon, Book of Nephi, chapter 10, 1st paragraph, "And then shall they assist my people, (the remnant of Joseph) that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem," &c. Also, chap 9, paragraph 6, "And the powers of heaven shall be in the midst of this people, yea, even I will be in the midst of you;" and then Jesus adds, "Behold, I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me." So that as Moses delivered, and led his people by the rod, which was the *staff* and also the *sceptre* of Adam, even so will this last prophet deliver and lead his people, by the power of the *sword*, which was the *sceptre* of Joseph in Egypt, called the rod of iron by which he will break the Gentile nations or Governments to pieces, and by which, also, he delivers the Jews, and gathers them to Jerusalem, and extends his dominion over the whole earth, as written in the prophecies. From the foregoing it is clearly seen, that the second coming of the Lord is according to the flesh, as the first coming, the difference being merely in the manner of his appearing, and in the character he assumes in his second coming, as also the character of the work he comes to establish. It is also seen that salvation is to come to persons on the earth and in time, to those who, through faith in Christ, and a previous preparation, are worthy of it, and no other. And also it is seen that salvation, or eternal life, is received through an ordinance ordained of God, expressly for that very purpose, and that as simple in its nature, and as easy to be understood, and to be attended to, and fully as literal in every sense, as water baptism, for the remission of sins. The true character of the resurrection, and the great judgment, and the reward of the saints, is also clearly set forth in this address. The true character and order of the kingdom of Heaven, or the reign of Jesus Christ on the earth with his saints a thousand years, is also so plainly laid down, that even a child of ordinary capacity can understand. The time, and manner, and the instrument, of the gathering of the Jews, as mentioned in the Roll, (which this Address is designed to follow,) is also plainly set forth, so that all can see that this last great work of the Lord, is in all things according to the prophecies in both the Bible and Book of Mor-

mon. Even the peculiar manner of the calling of the above mentioned instrument, as also the opposition to him by his forerunner, until the Lord rebuked him, is likewise so plainly set forth, that none who read this Address, and carefully consider it, can find any excuse in their own conscience for disregarding these things. Therefore, if they neglect to attend to them, even their own hearts, before God, will condemn them, and they will be compelled to acknowledge their judgment and condemnation just, when they behold that they have lost the crown of glory, and the inheritance which has long been promised to those who are humble and lowly in heart, and in all things faithful to the end. And here allow me to remark, that God always has chosen such men as the instruments of his work, as were despised by the world, that the self-righteous and the lifted up might be humbled and brought low; and, too, such instruments are not at once received and followed as the servants of God. They are at first set at naught and rejected, even by their own people, and are persecuted in almost every way that human malice can invent. Their character is traduced as far as the tongue of slander is capable of assailing them, and sometimes they are treated with violence, and all this opposition and persecution usually proceeds from those who make the highest pretensions to a religion of some kind. And that such characters might receive a just judgment and be shut out of the Kingdom of God for their iniquity, does Jesus appear in his low humble estate both in his first and second coming! But, notwithstanding, for a little season, he may be trodden down as the dirt of the streets, yet he will arise in his mighty power, yea, in his own omnipotence, and tread his enemies under his feet; and then wo unto them who have despised the day of *small things*, for they will have to take up the lamentation, The harvest is past, the summer is ended, and we are not saved. And such as now despise the day of small things, are here reminded that the mighty Moses was at first weak, like other men, and had to flee for his life, for doing an act of kindness, to deliver one of his brethren from a cruel tyrant. And also that even Jesus Christ, the Great Redeemer; he who is about to rule the wicked Gentile nations with a rod of iron, was once a helpless babe, who first saw light in a stable erected as a shelter for beasts; and as surely as the prophecies are true, so sure it is, that the character, who is the man called the Branch, will yet arise in power, as the mighty and strong one, spoken of in Isaiah 28, 2. I will here offer a few remarks concerning the people called in Isaiah 28, 1, "The Drunkards of Ephraim," and say that they are the people commonly called Mormons. My reasons are these: 1st, they are a people of God, through a covenant given of God through Joseph Smith, the prophet, who was of the blood of *Ephraim*. Therefore, as the authority of this covenant was in Ephraim, the people of it, who are Joseph's Disciples, are of Ephraim. 2. This people, called Zion, (see Isaiah 28, 16,) have stumbled and staggered at the authority of the greater Priesthood, as given to the Branch, among them, who, as before shown, is the shepherd and stone of Israel. 3. They, in consequence of the covenant, are exalted above all other people of the Earth, and as they have rejected the above mentioned authority, they have exalted themselves against the Lord, and, therefore, they are called, in Isaiah 28, 1, the crown of pride, &c. But, it is to be hoped, that the above prophecy is mostly,

if not all, fulfilled; for who desires to see a repetition of such things as are past! But it remains with the *saints* to say whether they are satisfied with the *past* as a fulfillment of the above prophecy. One thing I must say, and that is, that none can *now* stand in the way of God's Kingdom which he is about to set up on the earth, for the time is come for it to be established, and wo to those who stand in its way. I do not wish to intimidate the saints, but I speak advisedly, and I entreat them to pause and reflect upon these things, and not provoke the Lord to anger again; for his wrath is now appeased, and his bowels yearn in mercy and kindness towards Ephraim, and he waits to bless his people. See Jer. 31, 17 to 20. If the Mormons are not the people as mentioned above, then another people of like character, is yet to arise; and if so, Joseph Smith and his disciples have had no Divine authority for their claim as the people of God. But if they are the people of God's covenant in Ephraim, which they claim to be, then they are the people, as mentioned above. And if so, then the man called the Branch, is brought forth, and the mighty one is arising in power. For his forerunner being dead, cannot resist him *now*. Therefore, of course, the prophecy concerning this resistance, and the rebuke of God is fulfilled; and consequently, great things should now be looked for by all the saints. One thing I wish to call your attention to, here, and that is, that the Branch was to appear in *connection* with his forerunner, who, as before shown, was Joseph the prophet. Therefore, if Joseph was called of God, as a prophet, to prepare the way before the Lord, at his second-coming, which he declared himself to be, and which his Revelations show, and which also his followers believe, and if that second coming is through the Branch, then Joseph must have stood at his right hand, or next to him in power, and also have resisted him in his calling, as stated elsewhere. So that, in this thing, the prophecies are fulfilled. As to the connection between them, was not this peculiar calling in A. D. 1832, only about two years after Joseph had organized the Church; so, it is clear, that in these matters, the prophecies are fulfilled, as above remarked, and, therefore, what excuse have the followers of Joseph for rejecting the authority of this *greater* work; for, a denial of *this* is also a denial of the *first*, for the prophecies connect them together, and, therefore, a denial of either, is a denial of the Book of Mormon, as well as the Bible, which contain the prophecies regarding them. Hence, whoever denies any of these things, is an infidel and under condemnation; because they reject the light of the truth shining in their own hearts, and, therefore, their own conscience condemns them, and prepares them for God's judgments.

Before I dismiss this subject, I think proper to remark a few words concerning the divine authority of the Branch which is established thro' the means of the sacred things also; for, the evidence afforded thro' this means in his favor, is the same as that by which Joseph was established as a Prophet. Therefore, if Joseph is to be received in this character, because he had some of the sacred things put into his hands, why not the Branch who had them *all*. If it is said that there were witnesses of his having them in his hands, so there are witnesses now, also, that they were put in the hands of the last Instrument. If it is said that the evidence then, was of a *tangible* character, I reply that Joseph's work was of that character; as the trans-

lation of the Book of Mormon, and laying the foundation of the Church, &c., was all of a *temporal* character. But this work being a *spiritual* work, the evidence, to sustain it, must of course, be of the same character as the work itself. But I will be more explicit on this subject, that it may be distinctly understood; and as I have previously shown why this is called a *spiritual* work, I will here remark, that in this work no one is required to act upon human testimony *alone*, they can also have the testimony of the *spirit*, provided they have faith in God, and which, if they have not, they are under condemnation; for such faith, as before shown, is required by the Gospel. And for the purpose of restoring this faith to a benighted world, was Joseph called, and the Book of Mormon translated. Therefore, this work of Judgment arraigns before its tribunal all the delinquents of the Gospel Dispensation; whether in the time of the twelve Apostles, or in that of Joseph, its *last* Apostle. And because professed believers in the Gospel of Jesus, have not such faith, they are under condemnation, (as above remarked,) and upon such who are of the people, called the crown of pride &c., will the judgment first come, and after through this work of Judgment, faith is again restored, then the unbelieving Gentiles, who have rejected the Book of Mormon and the Gospel, must also, in their order and times fall, and thus all will be judged and rewarded according to their works; for, none but those who overcome evil, and are faithful to the end, will receive the promised inheritance, or in other words, have part in the *first* resurrection; and, which is to be understood as a *restoration* of the power of God as given to *Adam*, the Father of *all*, and therefore it is said in the Revelations, that those who were the first fruits in the great work of Restoration, had the *name* of the *Father* written in their foreheads, i. e., as Adam, the *first* father, represented the Supreme, because he was the *first*, and therefore the *highest* of all; and as the name represents the person who bears it; so the name of the Father in their foreheads shows the restoration to man of Supreme power, and as it is the first time that such power has been returned to the earth since Adam, it is called the *first* restoration, or the restoration of the *first* power of God in man, as above explained; and which to bring about the ordinance of receiving the Sacred things as before stated, has been instituted, and such as are dead who are entitled to have part in the first resurrection will be represented by the *living*.

Joseph glanced at this subject when he instituted the ordinance of Baptism for the dead. For the dead who are worthy of Salvation in the first resurrection, must of course, pass through this last or finishing ordinance by *proxy*. And thus, through *representation*, *Jesus* and his *worthy* followers, will again stand on the *earth*. Then the twelve apostles through their representatives will sit on twelve thrones, judging the twelve tribes of Israel; and then the meek will inherit the earth, and the faithful will rule over certain cities, as stated in Christ's parable, and then all the prophecies and promises, and parables, regarding the *new earth*, or world, (for all things will become new,) will in that day be fulfilled, for all God's work, for this creation must take place *on the earth*, and not away from it, for the *earth* is the theater or place for *all* his work regarding it.

Concerning all old covenants being done away, as mentioned in the Proclamation, I have to remark that the authority and ordina-

ces of each dispensation or system of God's work, being new or different from that of the preceding dispensation, they are binding or obligatory upon all those of the previous system, which of course, dispenses with the *first*, as the *old* which passes away. Hence, the twelve Apostles did not preach *circumcision*, for the Gospel dispensation did not require the observance of the *law of Moses*; but the ordinance of water, baptism by *immersion*, was enjoined by it as its introductory and *main* ordinance. Upon the same principle this last great work of Judgment, does not require the ordinance of water baptism, because it comes to those who have passed through that ordinance; but a *new* ordinance is introduced which is peculiar to it. Therefore, as the ordinance of circumcision made servants, and that of baptism, heirs of God, so, also, has God ordained an ordinance as before shown, through which the inheritance, which is his Kingdom, shall be given unto the heirs who are worthy of it.

Therefore, as the existence of the true God was revealed through *Moses*, and his *real* character, and the privilege of *man* to be *like* him through *Jesus Christ*; so through the *Branch* will he establish his kingdom on the earth, wherein this privilege is to be enjoyed.

There is another subject, also, which I deem important to notice, and that is the statement in the *Roll* that the sacred things are only seen by faith; because, in another place it says they shall be seen and handled. And to explain this, I would ask whether any person would go to the west, (perhaps some two thousand miles,) to see these things if they had no faith that they would see them after they arrived? Of course they would not. Well, then, it is through faith that they will at last see, and know for themselves.

Perhaps, some will make objections to the size of the Roll, as it is not so large by a great deal as that mentioned in the prophecy of Zechariah. To such, I would reply, that the length, twenty cubits, and the breadth, ten cubits is a mistake, made either in transcribing or translating; for, the cubit, as now understood, being one foot and nine inches, would make the Roll thirty-five feet long and seventeen feet and six inches wide. I ask, could such an enormous, unwieldy sheet ever be printed or sent by mail. For how is the Roll to enter the House as it is stated in chap. 5: 4, unless by some means it is carried there. Again, why is it called the '*Flying Roll*,' unless it is from the consideration that it is transported in the mails, which, by steam, or otherwise are swiftly carried from place to place, things which were not known in the time of the Prophets. If so, then of course, it must be of dimensions suitable for printing, and mail transportation. Then, if there is a mistake as to its size, who can tell how large it should be?

And I will here say that the Lord has sent forth the proclamation, as the Flying Roll, not only to fulfill the prophecy regarding it, but to be the basis of faith in these things. For who can so minutely describe those sacred things, and translate the *Title Page* of the *sealed* record, (and also a few of the characters were translated from the Book of Life,) without seeing them? Indeed, who dare attempt such a thing unless God commands it? Has such a thing ever been attempted before by any person? Some may reply that the Beaver Island Prophet has been pretending to translate the Sealed Record, but did he not say they were fine brass instead of gold? which, if so, plainly

shows he knows nothing about the sealed record, and it also shows his ignorance of the Book of Mormon. Perhaps it is proper to remark here, lest some might look for the *Colorado* prophet or some other pretender, to possess it at some time, that it was never given into the hands of any person after Joseph returned them to the angel, until it, with the other sacred things, by the same angel, was brought unto me; for so he said unto me; and as to a further disposition of them, see the last clause of the 3d paragraph of the Proclamation. Now, as to myself, all the *first* elders of the church of Christ under Joseph, are well acquainted with me, and cannot in reason believe, that I would attempt to deceive in this matter, for my *moral* character has to this day stood unblemished. I was born A. D. 1809, and received a tolerable education; and before A. D. 1827, I made a public profession of faith in Jesus Christ, and soon after, obeying the sacred impulse of my heart, I preached him as the Saviour of sinners, and from that time to the present, I have endeavored to serve him as well as I was able. I first joined a society of people, who I believed were Christians, from whom I received a written recommendation as a preacher of the gospel, after which I labored for some time among the Baptists, at that day, as I thought, the most devout and humble people I knew. After which I found and united by baptism with the true church of Christ, commonly called Mormons, from whom I received a recommendation as an elder of said church, about which time the Lord called me, by his own voice, and appointed me by his own hand, as the instrument of this great work, in which I now stand. And since that time, I have traveled some 10,000 miles to preach the Gospel, and have baptised about 200 persons into the church, and ordained some twenty or more in the ministry, and notwithstanding my limited means, I have expended in printing, for *gratuitous* circulation, (for the cause of Zion,) over one hundred dollars. On the 16th of March last, I stood in the Lord's House at Kirtland, to read a description of the Sacred Things, which the Lord had entrusted to me, when I called upon any person who had aught against me, to make it manifest, but every one of a considerable congregation kept silence, notwithstanding my worst enemies were present. As the Apostle commends those Bishops or Shepherds who have a good report from those without the pale of the church, see 1st Tim. 3, 7. Such testimonials are not without their weight, and therefore such may be safely referred to here. Therefore, setting aside the numerous testimonials I have received from different parts of the United States, in the form of ministerial credentials, letters of commendation, and certificates of character, some of which are certified to officially. License, to solemnize marriages, cards, &c. As my profession now places me before the public eye, all who take any interest in this great work, would like to know how I was regarded in Kirtland at the time I came before the public, as the instrument of this Dispensation. And to inform them I can only refer them to a certificate, signed by 23 of the principal citizens of the place, (several of whom had been acquainted with me for many years,) with a view to aid me in a business transaction.

It is as follows:

We, the undersigned, citizens of Kirtland, would say, that we believe implicit confidence may be placed in Mr. F. G. Bishop, by all

persons who are disposed to transact business with him, and that his word may always be relied on, and that as a Christian and a gentleman, he is entitled to public confidence.

KIRTLAND, Ohio, Oct. 1st, 1851.

This certificate was most readily signed by all; several of whom are now my enemies, for the mere sake of my faith, and who to destroy or interrupt the progress of this work of the Lord, are aiding to fulfill that prophecy of Isaiah, speaking of making a man an offender for a word, and laying a snare for him that reproveth in the gate, and turning aside the *just* for a thing of *nought*, and who except they repent must meet their just reward, according to the word of the Lord. See Isaiah, xxix-20, 21. And were it not for such characters, I should not have inserted this Certificate here, and notwithstanding such persons may object to its publication, their foolish course compels me in justice to myself to do so. However, the names of all the signers are withheld, as I have not consulted any of them, and would by no means publish their names without their consent, and neither is it necessary to do so. However, I have the original certificate, as signed by each person himself, in my possession, which if necessary can be referred to at any time, and which I regard with proper gratitude as an invaluable testimonial of the esteem and kindness of the citizens of *Kirtland*. And here I will remark, as an individual, that notwithstanding the peculiar character of this great work of God requires me to pursue a different course from any instrument before me, yet I cherish no unkind feelings towards any one, however they may not think me worthy of their society, and cast out my name as evil, and say all manner of *evil* against me for the Lord's sake; yet I pursue my even course, rejoicing in God that I am counted worthy to suffer a little for his name's sake; for says the Apostle, "All who will live godly in Christ shall suffer persecution," and says Jesus, "Wo unto you when all men speak well of you," for so were the false Prophets regarded; again says Jesus, "A prophet has no honor in his own country and in his own house." Therefore, such as will stoop so low and so dishonor themselves, as to disregard their own words in seeking to injure the reputation of the innocent, merely on the account of a difference in their faith, notwithstanding they may make high pretensions to religion, yet they must, like all others, be judged and rewarded according to their works. It may not be out of place here to speak of a certain vision which I saw in a state of trance in 1826. It was on a Saturday evening, and on the 7th of May, as I was retired in the forest and engaged in solemn prayer to God, that I suddenly became insensible to anything around me on the earth, and yet I was fully alive to the scene before me, a description of which I will attempt in a few words. I seemed to stand on air and surrounded with *spirits*, yet none of these seemed plainly visible. But before me there appeared something resembling a wall, extending North and South, in which there appeared an aperture or opening somewhat resembling a door, out of which shone a brilliant light, and in which I saw distinctly as I ever saw, three persons who were brighter than the light in which

they moved, descending near the place where I stood. My face was towards the East,—they fixed their eyes upon me and smiled so that I was in a perfect ecstasy while gazing upon the heavenly visitants, who ascended to the aperture, when they disappeared. But at the very instant, another personage appeared before me, who was much different from the others, as he appeared as a man and not as an angel as the three first. His hair was grey, and hung curled around his shoulders, and his countenance was dignified beyond all I ever conceived of human majesty. This person I regarded with feelings of indescribable awe. He at the same time fixed his eyes upon me intently, to that degree that I trembled before him, when suddenly his countenance beamed with a smile so heavenly that I was thrilled in my whole system. It seemed as if a power rested upon my head which pervaded my entire person. At the same instant this wonderful personage disappeared, and I again returned to consciousness in the body as before, deeply pondering on this extraordinary vision. When I first saw the three persons, I knew they were angels, and by an impulse of the same character, I saw this person as the Ancient of Days, of whom I had read in the Prophecy of Daniel. Now this vision was pronounced by Joseph the Prophet, before a Council of the first Elders in the Church, (convened in Kirtland in A. D. 1833,) to whom I related it, a *Holy Vision from God*, but he said he did not know its meaning, but that it was a matter of importance, and I was told that I should yet understand it, as it regarded myself.

And now since the work of the *Father* has commenced, this mysterious vision has been fully opened to my understanding, and I have been instructed this is its signification. The three angels are the three *Neophytes* remaining on the earth, and their descending towards and near me and smiling upon me signified that I should come into the work under Joseph, who acted under the power given him by them, and that they would be sent to me also, which would fill me with great joy, all of which would prepare the way for me to come before the Ancient of Days to receive the spirit and power of the Father to act in his name on the Earth. And here I will relate a circumstance which took place in A. D. 1842, in Nauvoo, which will explain the above signification. By faith, I received a promise from the Lord, that *one* of the three *Nephites* should *soon* visit me, but that I would not know him, and accordingly soon after, when I was thinking nothing about the promise, an *old* man of rather low stature, and somewhat thick set, with a bald head and grey hairs, and ordinarily dressed in a suit of light-colored cloth, and carrying two singular appearing canes, called on me, and requested to board with me a few days, but which I declined, as I was not in circumstances to board any person; however I invited him to stop and dine with me, which he did. During the time he appeared very singular, but not sufficiently so to awaken any suspicion that he was the *visitor* for whom I looked. He sung a hymn, which I copied, and have now in my possession. He offered me one of his canes, which however I declined, as I did not need it. He had considerable to say about the *Church* and about *Joseph*, and although he seemed a

stranger to the Church, yet when he left me, he said, "I will go down and see Brother Joseph!" which somewhat surprised me, and afterwards I heard that he called at Joseph's, but soon after was missing, and no one knew where he went. Soon after this I was in the spirit, when to my great astonishment I was informed that the promised visitor had come and left again in the person above described. This same person was the *first* I saw of the *four* remaining *disciples*, and when he appeared unto me, he asked, "Do you know me?" when I at once recognized the mysterious visitor at Nauvoo, as he appeared in every way the same person. He then informed me that the reason he called on me at the first, was that I might *know* him when he called on me again, and this to inspire me with confidence in him as *God's messenger*. Among other things he said that the *twelve Apostles* as chosen by *Jesus* were *Elders* and not *High Priests*, and that he and his two brethren, as Peter, James and John appeared to Joseph and Oliver, to appoint them to be *Apostles*. He also informed me that the *Greater* things as spoken of in the Book of Mormon were about to come forth, and that he whose name was Nephi, who was the same Holy Angel who first appeared to Joseph, was sent to inform me of these things, and to bring to me at the proper time the Sacred Things which had been long hid up in the earth, after he had given me much light on the Prophecies regarding the work of the Lord in the last days, and also much instruction concerning *Joseph* and his work, as also the character of his Authority, and had spoken of his *peculiar* course, and death, &c. He said John the Revelator was one of the *four* Angels spoken of in the Revelations, and that he and his two Brethren were the other three. He then said that *John* would next appear to me, and instruct me with regard to the peculiar character of the great work of the Lord about to commence, as that was not entrusted to him. Accordingly, soon after, a remarkable personage, ancient and very dignified and *venerable* in his appearance, appeared unto me and said his name was *John*, and confirmed all that Nephi had told me, and then proceeded to unfold the Scriptures until I was filled with astonishment at his wonderful Revelations, for he opened my mind to see and comprehend the Great Work of the Father which he said was then about to commence, and that I was chosen of God many years since to be the principal instrument of it. He also said it was my destiny from the beginning, and opened my mind to comprehend Eternal things, so that all was open and plain to my view, which filled me with great joy. After he had concluded his instructions to me, he told me that I was then again in the hands of *Nephi*, for to be directed by him in all things preparatory to receiving the Sacred Things, which, when I was fully prepared, should be given into my hands. But, however, when he left me, he introduced, or rather pointed out to me, the other two Nephite disciples, and gave me their names. The eldest of the two then stood before me, and gave me a short account of his history, and spake of the coming of Christ among the Nephites, as it is given in the Book of Mormon, saying the account was *true*, and he also spake of the principal incidents of that remarkable event, and

said he was a witness that what *Nephi* and *John* had told me was true, and blessed and left me as *John* had done. Next came the third Nephite before me, and confirmed all the others had told me; also he related some very interesting incidents in the course of his history, and blessed me also. After a season *Nephi* again appeared to me, and commanded me to fast that day, and said that he would bring the Sacred Things, which were seven in number, and that I should see them. I accordingly obeyed his instructions and fasted, and in the afternoon about 3 o'clock I retired to a small room and kneeled down before the Lord and prayed that the Sacred Things might be brought before me. When I had ceased praying, *Nephi* appeared with the Sacred Things in his possession. He then laid before me the Golden Plates, with the leaves partly open, which had been translated by *Joseph*, out of which there shone a beautiful light. They were then turned over, and certain things pointed out to me, when the Interpreters were laid before me in a similar manner, and also the Breastplate, after which the Sword of *Laban* was presented and suspended before me, the blade of which appeared as a flame of fire, which greatly astonished me, when I was informed by the Angel that this sword was the emblem of God's Justice and Wrath, which is spoken of in the Scriptures as a flame of fire. The smaller crown was then laid before me, after which the larger crown was presented also, and lastly the Directors. The history of each of the sacred things was also given by the Angel, as they were severally presented. He said the Book of Life was written by the brother of *Jared*, who also prepared the Interpreters and the larger crown as the Lord commanded him. He also said that the smaller crown, and the sword, and also the Directors, were prepared by *Joseph* in Egypt, as the Lord commanded him, all of which were used and preserved among the House of Israel, and afterwards given to the Nephites, who by the commandment of the Lord, with the larger crown hid them up in the earth, with other treasures in the same Hill where *Moroni* deposited the Golden Plates and the other Sacred Things which were in the hands of *Joseph*. With the Sacred Things was also brought and laid before me the manuscript of the 116 pages, which was translated by *Joseph*, and taken by *Nephi* from *Martin Harris*, for so he said unto me. The manuscript was on ruled paper of a blueish cast and foolscap size, the writing coarse and heavy, which description *Martin* afterwards said was correct in every particular. After being commanded to fast six days from that day in the same manner, each day until nine o'clock in the evening, which would make seven in all, and receiving a promise that the Sacred Things should be given into my possession on the seventh day, I arose from my knees and left the room with my heart filled with inexpressible joy, as I had now seen the Sacred Things for myself, and also knew that the Lord was about to commence his great work for the deliverance of his people in Zion, for which I and many others had long wept and prayed. For several evenings during the succeeding days of the fast, (as each evening I spent about an hour in my little room,) I enjoyed the privilege of the presence of *Nephi*, who every time laid the

Sacred Things before me in the above order, using similar words at each time. After I had retired to rest, my mind was so completely absorbed and engaged, I had no inclination for sleep, and although the room was naturally dark, yet to me it would frequently be so lighted up, that I could see objects around me very plain, (although my companion at my side said she could see nothing.) Sometimes in the midst of the light *Nephi* would appear before me, so that I could look plainly upon him at which times he continued his instructions. At length the seventh day came, on which I was commanded to prepare myself by *washing, anointing, and robing*, all of which was done in the evening, after which I retired to the little room and took my seat, and again in deep and ardent prayer awaited in great faith the promise of the Angel. But *Nephi* came not, for he had *finished* his mission to me. At length I was wrapt in vision, and stood before a Glorious Throne, and he that sat thereon reached forth the crowns, now two in one, and set them on my head, and he also placed the Sword in my right hand and the Golden Plates (with the Interpreters in the same) in my bosom, which was covered by the Breastplate which was put upon my breast, after which he placed in my left hand the Directors.

Now the character upon the Throne, from whom I received the Sacred Things, as before stated, was the "Ancient of Days." Therefore *Nephi* and his two brethren, as the three Angels, prepared the way, whereby I came before the fourth, to receive the sacred things in the last ordinance, by which power was given unto me to act in the name of the Lord on the earth. Therefore, herein was the wonderful and mysterious vision (of the only trance of the kind I was ever in) completely fulfilled; for in this, as well as in the trance, I was thrilled with a fullness of joy. While I am speaking of visions, for the information of such as have not heard, of the real cause of Joseph's peculiar sentiments regarding myself, I will remark, that, in the summer of A. D. 1832, as I was on my *bed*, late at night, and engaged in deep *prayer* to God, to show me the character of the Priesthood of *Melchisedec*—which I greatly desired to understand—I was in the Spirit; (however, I saw, and was conscious of things around me;) when suddenly there appeared between me and the window, through which the moon shone pleasantly, a person of God-like majesty, yet he seemed as perfect meekness itself. He was of the middle stature, and somewhat thick set in his person, with Auburn hair, which hung in graceful curls upon his shoulders; his complexion was ruddy, and his features somewhat round and full, and his eye piercing; his appearance indicated a person of near the middle age. He was dressed in a *white*, loose flowing *robe* of fine texture, which reached to his feet, and which appeared to be plain and without seam; the sleeves reached to the hand and the bosom was open. He had nothing else upon his person, and his presence inspired me with the deepest awe. He approached to the bedside, and making a solemn pause, regarded me for a moment with a look seemingly of the deepest intensity. I was alone in the room, the door of which was closed, and as it was about the hour of midnight, a solemn silence reigned around me. He then raised his hands and placed them on my head,

at which I experienced the same sensation as when the Ancient of Days smiled upon me, for I was filled with the Holy Spirit in a manner that tongue cannot express, when he said "I ordain you a High Priest," and in a moment was again invisible. I was now completely wrapped in vision, and in this state, placed on a seat or throne with a singular crown, apparently of *Gold*, on my head, and a *two edged sword* in my right hand. I was then informed by the same person, who seemed to be near me, that this was to teach me the character of the Highpriesthood: and that I should yet lead the Church. The next morning, I related the vision, which soon came to the ears of Joseph, who regarded me from that time forward, as Saul regarded David, after Samuel had anointed him King over Israel, and many also of the Elders envied me, after they heard the vision, as Joseph's brethren envied him on account of his dreams. But the time has now come for hatred to give place to love, and envy to brotherly kindness. Therefore I feel like Joseph to forgive my brethren, for what they have done; for what they meant for evil, God has turned for good; for herein has a figure been carried on, all of which in the end will glorify God; for in all my relations with Joseph and his people, whether in resisting me or whatever, all has been according to the prophecies, which must be fulfilled. And notwithstanding the language of the Lord, as given through me as his servant, is sometimes *sharp* and *piercing*, like a two-edged sword yet why should I be blamed; for are not the Revelations sent forth to God's people true, and who will prosper to oppose the truth which is of God? Therefore I would say to my brethren, (as Joseph of old) I am your brother, and therefore still to my heart you are dear. You cast me away from you and regarded me as dead, yet for your sakes God has preserved me, and still retains me here, and where I must remain, for this earth is my nether land also my eternal abode; and I desire no other; but I pray with all saints that it may be changed, so that the Righteous may dwell upon its face forever; which will take place in the due time of the Lord, when it will be forever at rest. And behold this is the great rest of God which this great work comes forth to usher in and establish, and therefore such as disregard it, like the Jews under Moses, can not enter into his *Rest*. Now such as suppose me deceived, in these things, for after reading the *Proclamation*, and this *Address*, no person acquainted with me, or possessing an ordinary understanding, can believe that I would intentionally deceive—therefore I would ask such if they had seen all the visions, which are here described, and had learned from different celestial messengers, things which no man knew, and which in every thing agreed with God's word; and had even conversed with such messengers face to face, and as in the case of Nephi, had *ate and drank*, as *Abraham* of old, with such, and actually retained in their possession the strongest evidence of the fact, and had seen and handled the Sacred Things—I say, I would ask such persons, whether they could admit for one moment the thought, that there was a possibility of their being deceived: if not then, why do you doubt these things? For have you not long looked and prayed for the Greater Things spoken of in the Book of Mormon to come forth, that the great work of the deliverance of Zion might commence, by the arising of her Deliverer. And now as this Work is in perfect

keeping with the Prophecies, I ask, is it of God or not? and if it is of God, should you not rejoice that God has again spoken, and set his hand to deliver his oppressed people. Look at the signs of the times; see the Lamanites surrounded by the Gentiles, who now gravely discuss the subject of the annihilation of their race; see how the encroachments of their enemies upon their rights stir them up to save themselves; look at the fierce wars which are beginning their work of destruction, from the South to the North, along the whole line of their habitations. Again look at the country *once* the United States of America! I say *once*, for where *now* is the *Union*? see how gravely sage statesmen sit in conclave to discuss the subject of dissolution. See how proudly one calls himself a *Unionist*, or *vice versa*; names a few years since unknown. Again, look to the *Far West*; see a hundred thousand people congregated in the very midst of the *Aboriginal* lords of the land—and planted there too by the hand of that Government, which once inscribed upon its escutcheon, *Equal Rights*, and proudly boasted of its liberal institutions! And then ask yourself, is the *end* near? and if so, where is he who is to come and deliver his people? Can you, my people, look at the signs of the present time, and not believe that mighty things are at the very doors? For a few years past, wars and rumors of wars, distressing casualties of every character, and immense destruction of property, and also of human life, both by sea and land, have only been regarded as the common news of the day. Signs of an unusual character have often been seen, both in the sky, and on the earth; earthquakes have been common, and frequently in different places, the sea has heaved itself beyond its bounds, inundating whole towns, and in consequence of all these things, and of *false* alarms, that the Lord was coming to destroy the earth, great fear has come on the people throughout the whole earth. As Jesus said it would be at his second coming in the *Glory* (or character) of the *Father*, to Judge the World. Therefore how awful must be the darkness of that mind, that does not understand the character of the times, or of the present age of the world. To such persons the coming of the Lord is as a thief in the night; and upon such the stone falls, and grinds them to powder, in the language of Jesus when on the earth. Now you that still doubt, ask yourselves what you will have; if you are not satisfied with this *Work*, which is in perfect keeping with *all* God's written Word. Where will, or can you go to find that salvation which you have long panted for? If the word and power of Eternal Life is not here, where is it?

I will now leave those who still doubt, to answer this *momentous* question for themselves, and address another class, who so call themselves *Mormons*, who are scattered abroad, and who fear to go up to *Zion*; and to such I would say, lay aside your fears and tell that you have, and help the poor saints to *Zion*; for the day of her Deliverance has come, and why therefore should you fear, for the Lord will now *purify* his people, and set his house in *order*, and dwell with them as he has promised in his word, when he that has, will be the same as he that has not, for all will be *equal*. Therefore if you tarry too long, the door of the Kingdom will most assuredly be closed against you, and you will call for admittance in vain; for if you are not there to take your place, of course you will lose your crown; and then instead of reigning you must *serve—hear! hear!*

Again I would say a few words to those who disregard these things. Remember, the Prophecies must be fulfilled in *all* things. Therefore if you are determined not to hear *that Prophet*, it would be better for you, and those saints also who are preparing for the Kingdom of God now at hand, that you go not among them; for then your unbelief and stiffneckedness will only harm yourselves. Indeed, I conjure you, if you would a little longer prolong a miserable existence, not to tempt the Lord to disregard his word. And for this reason it is said in the Proclamation, "let *none* gather to Zion, but the meek and lowly of heart, who trust in the Lord." If any enquire what they shall do as touching the greater Spiritual work, I answer, attend to the word of the Lord as given in the Proclamation; therefore let your light shine around you, and if you are not with the saints in Zion, make no delay to gather with them. For the time is come for the *Eagles* to be gathered to the place of the *body*; and a *short* work will the Lord *now* make on the earth; and those who delay too long, will, as I have said, lose their crown. As to the very time when the door of the Kingdom will be closed against the *Gentiles*, (which will bring in their fullness, at which time the greater Spiritual work ends, and the Ancient of Days comes,) it will be when sufficient time has elapsed for all nations to hear the Gospel, and for all the saints to be warned of these things, and the faithful gathered. The warning is given through the Proclamation, which has now gone to the four winds, a *thousand* of which are published, and some fifty of which were sent to all the principal Authorities in the Valley of the Saints, as well as a considerable number to Kanesville, Iowa, and also several to the *old* countries. And if the editors of the various publications among the saints will do their duty, and publish the Proclamation as the Lord commands them in it, within *three* years from the 6th of April, 1851, the entire body of all the faithful saints will be gathered. A hint to the wise is sufficient; and therefore those who have been warned, who are not upon the ground in season to meet the Ancient of Days, of course cannot see him, for he *only* comes to give Judgment to the saints, who are chosen from among the *Gentiles*, who then receive *power* to bring in the remnant of *Jacob*, so that his coming *ends* the greater Spiritual work, and *begins* the day of *power*. But as every faction that has arisen among the saints since Joseph's death, (none of which I ever approved, and I also foresaw the overthrow of them all,) has generally commenced with a *re-baptism* of their members, I say to all the saints in the name of the Lord, if you are his people you are made so through *faith*, and *baptism*, which makes you one in him; and if so, why do you need a re-baptism? Was such a thing ever heard of as the same person *born* the *second* time? and are not those baptised *born* of the water? Do you not understand that a re-baptism under the same authority supposes that you have not received baptism before? Therefore if you from a *clear* conscience have ever received *baptism* and *confirmation* under the *authority* which God gave through Joseph, the Prophet of his people and the Apostle of Jesus Christ, you need not look for a *re-baptism*. But inasmuch as you are humble, and trust in God, you are an heir of his Kingdom; and now all you have to do is to believe *all* the truth; and therefore you must receive the greater spiritual work, and attend to the word of the Lord, and the instructions as given through the same, in *all* things. Therefore, where there is a small or

a large company of saints in a place, let them as soon as possible, dispose of all their worldly effects, such as they do not take with them; and also they should cheerfully assist such as have none or little means to help them to Zion, so that *all* the saints, both *rich* and *poor*, may be gathered together; and this the Gospel of *Jesus* requires. Therefore, such as have means and do not help the poor saints to Zion, will be judged *unworthy* of the crown of Eternal Life; and this explains the words of *Jesus*—“How *hurry* shall they who have riches enter into the Kingdom of God.” Because there all are *one*, and *equal* in *all* things; and therefore in the Kingdom of God *now* at hand, *all* things will belong to the body of the saints, according to the order of God, because they are *one*; and when the Ancient of Days comes, the *true order* of the *Kingdom* in *all* things will be established, so that none need have any fears concerning the matter.

Another thing also would be commendable, and important to the scattered saints where there is a company or not, and that is—as the *Tertoe* are gathering the saints to Zion, that they put themselves under their direction for that purpose. But if there is no opportunity for doing so, let them organize themselves into a company in the best manner possible, so that they can assist each other on the way. As I have said, when the saints are gathered, the preparation to meet the Ancient of Days, by the washings, anointing, &c., which has been described, will be attended to by *all* who receive the crown, as before shown; and which is the Great and Last Ordinance of the Greater Spiritual Work, called in the Proclamation the *Holy Anointing*. And then will come in *truth*, according to the Prophecies of the *Solemn Assembly*, at which Joseph glauced when he called the Elders together in the Temple at Kirtland that they might be endued with Power from on High. Therefore in the name of the Lord, I say to all the saints, both *male* and *female*, from the time you receive these things, let your light shine around you, that others who are worthy of salvation, may also understand, and thus you shall be saviors to them, and thus the light of this work shall spread, among all the saints. Therefore as this work cannot spread, unless you let your light shine around you, the light in you will expire. And if the light in you becomes dark, how *great*, truly, will be that darkness! And how awful also must be your condemnation! Is it not said in the Proclamation, that the Lord will excuse *none* of his people, but commands them to publish his word and warning by every means that lays in their power? and can you not tell your wife, or your husband, or your child, or your parents, or your friends, that you believe and receive this work, as the work of the Lord, and that you shall attend to it as such, and gather with his people, if you are not there? Should you not obey God, rather than the flesh? Who therefore shall prevent you from doing your *duty*? Shall the *Husband* hinder the *Wife*, or the *Wife* the *Husband*, from obeying the Lord? What excuse then shall be offered to the Lord by any, for a neglect of duty? Are you not aware that you have an influence, and that you use that influence for, or against, God's Work? If you believe, and do not make it known, how shall others be influenced by you to enquire into these things? But if you let your faith be known, then all who believe, will know each other, and associate together, and edify each other. Now there are not a *few* who are convicted of the truth of this work, yet they are *afraid* to make it known.

some are afraid of being abused perhaps by *violence*; and others that they will be laughed at, by those who are unacquainted with the ways of God, who make themselves *buse* in their *ignorance*. Such *fearful* persons are not aware that they are *ashamed* of *Jesus* and his *people*, by being ashamed of this Work, and that he will be ashamed to own them, in the Kingdom of the Father. They little think that *now* the *deciding* line is being drawn, by this Work, between the righteous and the wicked. But such is the fact, and many will see it, when it is too late. Therefore the word of the Lord is to such, except you take up your cross and obey him in all things, and let your light shine around you; the light will leave you, and confusion will fill your minds, and you will be left to fight against him and be cut off! Therefore if those who have conviction in their hearts of the truth of this work, will at once come out, and let it be known, they will have occasion no longer to grope in darkness, and mourn and weep over the afflictions of Zion, but they will be filled with great joy for the *Spirit of God* as a *fire* will *burn* in their bosoms continually, so that they cannot contain their feelings, and others will catch the *Hallowed Flame*, and such will flock together, and speak of the things of God to each other, and edify one another, and thus will strengthen each other and faith will increase, and the gifts will be given and exercised, so that the sick will be healed, and the spirit of Prophecy will rest upon all who attend to these things, when they can and will rejoice to say, the great work of the Lord has begun, and he has again spoken to his afflicted people, who have long been waiting for him. Therefore now let us go up to Zion, where we may learn his ways and rejoice in his presence evermore. And therefore such will have confidence in the principal Instrument of this work; and seek counsel at his hand; and according to their faith it will be their privilege to do so.

As this is called the Work of Judgment, and as certain judgments are spoken of in the Proclamation, it is due the saints that they shall understand this subject, as they are immediately concerned. And I will simply remark that various judgments are predicted in the prophecies to be poured out on the wicked in the last days; and as those who sin against the greatest light are the most wicked, it is said that judgment must begin at the House of God. Therefore, this work of judgment commenced among those who profess to be God's people, and also at the House they built to his name, and hence it is said, as this people are of the covenant in Ephraim, as before shown, a woe is pronounced against them, especially in this land, because they have departed from the Lord, and have become so proud and lifted up, that they know not his voice, and have become joined to their idols, so that nothing but judgments will awake them, and even then they will not hear, but, however, the wise, who are those who still fear the Lord, as Daniel says, will understand, and not wait for the judgments. Then, in a word, the judgments are kept in store for the rebellious and wicked, who, having no faith cannot be shielded from them, as those whose trust is in the Lord. Therefore, as the judgments are predicted to come, they cannot be stayed, but the Righteous only can escape. To the righteous are promised *blessings* instead of *woes*, and can it be said in truth, that *pestilence*, *famine* or *war*, or any thing to disturb their peace is a *blessing*? Then are not these things or any thing else which brings perplexity and distress, whether an earthquake, a torna-

do, a hail-storm, or even such weather as will occasion a blight, or sickness, or any other evil to be regarded as judgments; for if there was no wickedness on the earth, would not the faith of God's people bring blessings instead of judgments? Therefore, it is clear that *all* evil is in consequence of unbelief and wickedness, and when, therefore, righteousness shall prevail on the earth, these things will cease, and God will pour his blessings upon his people, and thus the *curse* will be taken from the *Earth*. But as to the *time* of any *particular* judgments,—that is in the bosom of the Almighty, until he chooses to reveal his secret to his servants, the prophets, and when he does so, he has a purpose in it.

Therefore, let none tempt him, or defy his power, lest judgments in some shape come on them as a thief in the night. And I will therefore remark, that as the greater the light rejected, the greater the sin, and the greater, also, the judgment; therefore, as the work of the Father is the greatest of all God's work among men, the greatest judgments are reserved for those who disregard it. But there must be *time* for this work to take *root*, as the grain of mustard seed, so that a solemn conviction of its truth is fixed on the minds of those to whom it comes. So that their own hearts may condemn them for rejecting it. Therefore, although the sun may rise and set as usual, and the gentle shower descend to moisten the parched earth to-day, it is no sign that it will be so to-morrow; in a word there is no safety or security promised except according to faith: therefore such as have not faith and good works to correspond with it, are in danger of the judgments of God continually, which sooner or later will most assuredly overtake them. For the hour of God's judgment, as before stated, has come. I now send forth this Address by the Commandment of the Lord, as I sent forth the Proclamation. I have received no assistance to publish either, as it is the word of the Lord that the "*Good tidings*" shall be sent forth without *money* or *prize*, to fulfill the prophecies. Therefore as now the facilities of the press and the mails are afforded me, I am not called to travel and preach as heretofore, and in this way, hundreds in different directions can hear at once, whereas it would take a long time for one to go to them. Therefore the Lord has chosen this course, to spread this light abroad, and thus he will make a short work of warning and gathering his people, as he has said. And were it not for the above-mentioned facilities, I and others would be required to do as the Apostles did, who did not enjoy such privileges, as they were not known in their day. Again in this way many can hear and learn of this work, who otherwise would remain ignorant of it, and also this Address can go (as the *Roll* has) where the door would be closed against a person. Again, this Address contains as much information as would be given in several public discourses, so that persons are not put to the trouble of attending a public meeting to learn about these things, and neither does it cost them any thing but a trifle for postage. And also such of the Saints as choose to inform themselves about this work can do so in this way without being opposed by their friends in going to hear a preacher, and when they become satisfied that it is of God, they are not called upon to be baptised in order to join the Church, for if they believe with all their hearts, and desire salvation, like Lot and Noah they must leave all behind, and gather with the Saints. I would here say a few words upon *Rights* and *Duties*, and

remark that in this land, and under this Government, *all*, whether bond or free, have the right of liberty of *Conscience* guaranteed to them, and therefore God excuses *none* of his people from attending to this work. Therefore whether you are a *wife*, or a *child*, or a *servant*, if you believe and feel it to be your duty consequently to let your light shine to others, who by their faith in the Book of Mormon, and obedience to the Preparatory work by Joseph, are entitled to the knowledge and privilege of this work, it is your right and duty to do so. And the person who shall oppose you in so doing will be *accursed* of God for opposing his work. But remember that they cannot possibly hinder you in the discharge of your duty, for the free liberty of speech is the right of all. Now I am thus particular in writing, because I cannot see you to instruct you in these or any other matters important for you to know. I will here remark further concerning "The Flying Roll." It is said in Zechariah v.-3d, "this is the *curse* that goeth forth," and certain characters are to be cut off according to it. In the 4th verse it is said that the Lord shall bring it forth, and that it shall enter the house of such characters, and remain in the midst of it, and consume it. Now is it not seen at a glance that this "Flying Roll" is a *Revelation* from the *Lord*, which is sent forth by his commandment to be carried by some means into the houses of certain persons, (for mark it does not enter every house,) and which shall prove a curse to such characters as are named in these two verses, who in a word are the *Rebellious* among God's people, as explained in the Proclamation, which is the Roll itself. And for this reason it was only sent to those who profess to believe in the Book of Mormon. Concerning its being a curse, and consuming the wicked in that House, it is thus to be understood; that whoever receives it is under condemnation if they do not read it, because they know it is their duty to prove all things, and if they do read it in a proper spirit they will be convicted of its truth, and then if they reject it they will be under condemnation also; therefore wherever the Roll has entered any House, it matters not whether they read it or not, if it has come into their hands, they are judged by it to condemnation, and should they destroy it the result is the same. Therefore is it said that it shall remain in the midst of the House, and *consume* it, &c., signifying that sooner or later those who reject it in that House will be cut off by the righteous judgments of God. Hence if it is a curse, which signifies that it is the vehicle of the power of judgment, which power is spoken of as the curse which will finally devour the wicked on the whole earth: see Isaiah, xxiv-6, also xxix-2, and Malachi iv-6, as also many other prophecies speaking of the *curse, judgment*, &c. to come in the last days. Therefore as before remarked, if it is a curse, it is because it is rejected, in which case such persons may expect perplexities and vexations of different kinds, as perhaps diseases of a singular character, and sudden death, and accidents may happen to their property. And they may experience losses in various ways, perhaps by fire, or a hail-storm, or a tornado, or a blight upon their crops; in a word, the blessings of God as given through nature itself are being withdrawn from such persons, who, because they reject the privileges which God has given them, are left without his protection, and fall into the power of the destroyer, who will not spare them, for as before stated, God's great work of judgment is begun, and none who know and disobey his word shall be

able to stand. Hence such characters who presumptuously defy the power of God's judgments, in that they disregard his word, are by their own wicked works accursed from God at his coming. Therefore as the blame rests upon themselves in the hour of their *peril*, they have no faith to call on the Lord, for their own conscience accuses them, and thus they sink down under his wrath and indignation, whereas had they received and attended to the warning, they would have had faith before God, and could have claimed his protection and been saved in his kingdom, to have rejoiced with his people evermore. The *spirit* of the Lord is upon me, and I feel constrained to speak in his name, and ask you, O ye stiff-necked and unbelieving ones, why you do not receive these things? What excuse can you have in rejecting this great and glorious work of the Lord? Know you not that you must perish as the wicked, if you harden your hearts against the Lord, and reject his *last* warning to you? Do you think to come up to Zion, and there stand against this mighty work and prosper? Will you not be cut off if you refuse the *Authority* of the same? Do you think that God will suffer his word to fall to the ground, for your sakes, ye rebellious ones? Better, yes, far better for you, that you had never been born, than that you should thus destroy and make yourselves miserable, in that *State* from whence you will behold those whom you have *despised*, reigning in inexpressible peace and *joy* on *earth*, while your memory and conscience torments you as a flame of *fire* preying upon your vitals, and this for a *thousand* years. O ye *foolish* ones! I envy you not the pleasure that *wealth* or *prosperity* may afford you, for the *little* period allotted you before you will hear the awful sentence, "Depart ye cursed into everlasting fire, prepared for the Devil and his Angels." But I pity your folly and weakness, and would save you, but if you will not hear me, I bid you farewell and leave you to the lot which you have chosen for yourselves.

And now I speak a few words to all the scattered saints who are waiting for the redemption of Zion; and I ask you why do you feel so unconcerned about this great work? Do you realize that it is the work of the Lord, and that the destruction of the wicked is verily at hand, and that you have no time to lose in preparing to meet the "Ancient of Days?" Then why do you tarry? "Arise ye and depart, for this is not your Rest. Because it is *polluted*, it shall destroy you, even with a sore destruction."—Micah ii-10. Yes, a sore destruction is decreed upon the wicked, therefore if you remain among them you must perish with them. Again I say unto you in the name of the Lord, awake and bestir yourselves lest you are caught *sleeping* when the *great* Bridegroom arrives, for behold I say unto you he cometh *quickly* to meet his people in the *place* he has appointed unto them.

And now I speak unto my people who are gathered in Zion, awaiting the coming of the Lord on Mount Olivet at Jerusalem, and say unto them that they are deceived with regard to the second coming of the Lord, for does not Jesus himself say, Revelation xvi-15, and also the Apostle, 2 Peter iii-4 to 10, that his coming is as a thief, i. e. in the way he is not looked for, or rather unexpectedly. Therefore if he comes down on Mount Olivet at Jerusalem, in this generation, as he is looked for, will not his own words fall to the ground. Again, where is the *Restorer*, who must first come to prepare the way for his coming

on Mount Olivet? Where is Elijah the Prophet, who is coming before that event to turn the hearts of the Fathers to the children, &c., so that the *whole* Earth is not cursed at his coming?—Malachi iv-5, 6. Are not the Gentiles as liable to be deceived in the second coming of the Lord, as the Jews were in his first? Did not Jesus say that whoever should fall upon this stone should be broken, but upon whomsoever it should fall, they should be ground to powder? The Jews were broken off, as the *branches* from the olive tree, because they stumbled at Christ the stone, and they will be grafted in again, but the Gentiles because of their stumbling at the same stone, in his second coming, will be destroyed from off the Earth. If this is not the meaning of the words of Jesus, what can they mean? and if so, where is the second stumbling at the stone? for can any stumble at him when he comes on Mount Olivet? The idea of stumbling and falling supposes a rejection of the stone, and the overthrow of those who reject it, and is it to be supposed that any one on the Earth will reject the Lord when he comes down on *Mount Olivet* and rebukes and destroys by the most dreadful judgments the armies of *Gog* and *Magog*, who at that time are gathered, not against him, but against the Jews at Jerusalem. Does not the Prophet Zechariah say, see chapter xiv-16, at that time all the families of the Earth are required to go up to Jerusalem, to worship the King the Lord of Hosts? Can there be any chance for any to reject him at that time? Again, how could the Lord be *no* respecter of persons, if his *first* coming was in such a way that the Jews could not understand, and his second in such a manner that the Gentiles can understand? Again, where is the *Zion*, in which is a stumbling stone and Rock of offence to *both* the Houses of Israel?—Romans ix-33. Isaiah viii-14, 28, 16. Was old Jerusalem Zion? then if the New Jerusalem is Zion, the stone of stumbling is laid there also. For the Lord in his first coming was only rejected by *Juda'h*, *one* of the Houses of Israel, hence to fulfill the Prophecy, he must also be rejected by the *other* House of Israel, which is Ephraim, and which must be at his second coming, as the Shepherd Stone of Israel, in the line of Ephraim. Therefore, as he was rejected by Judah in his first coming, when he came in the line of Judah, even so will he be rejected by Ephraim in his second coming, which is in the line of Ephraim. Again, who are the Crown of Pride? and why are the same people called the *Drunkards* of Ephraim? Is it not because they have stumbled at the *stone* laid in *Zion*? and as the Jews of Judah looked at the second coming of the Lord for the first, are not the Gentiles also looking at his *third* coming for the *second*? If you say you know no *third* coming of the Lord, so said the Jews that they knew of no *second* coming of the Lord, and therefore to this day they regard his *second* coming as the *first*, and look for him to be *raised* up among men, as the Prophet like unto Moses, whom they also regard as Elijah, to come and restore all things, and they consider all the prophecies which speak of the Branch, and a Prophet to come on the Earth, to relate to their long looked for Messiah. I have conversed with some of the learned Jews upon this subject, one of whom was a *Rabbi* or teacher, and I have consulted their writings to some extent. The German Jews are looking for the near approach of their *Messiah*, and indeed the great body of the Jews are beginning to think about gathering to Jerusalem, to

prepare to meet their expected Deliverer, but as I said they do not look for him from the *skies*, but to be raised up from among men, and many look to *America* as the country where the ensign is to be raised. And in their present expectations they will *not* be disappointed, for their Deliverer, as I have abundantly shown in this Address, will appear in a different character from that in which the first came, when Judah and the ten tribes will receive him. But those of Ephraim, i. e., the principal authorities as above stated, at first will reject him, until they are humbled as stated in Isaiah xxviii—1st to 5th, when the *residue* will receive the crown of life, and afterwards be *protected* of God—see verse 6. For further light on this subject, see the Proclamation, last paragraph but one.

The sentiment, therefore, that the Lord will make his second appearance, on Mount Olivet at Old Jerusalem in this generation is not according to the Scriptures. The Book of Mormon very particularly and emphatically states that the coming of the Prophet like unto Moses is to be according to the flesh; and in the same paragraph, this same character is called the Holy one of Israel; and as Jesus said to the Nephites when he stood among them, that he was that prophet, it is clear that the second coming of the Lord is to be according to the flesh. And to this agrees the following expressions in the Prophecies. “He shall *grow up* out of his *Place* ;” “Son of righteousness, *arise* ;” “*Grow up* unto David ;” “*Lift up* an Ensign ;” “*Raise up* for them a *plant* of renown ;” “*Come out* of *Zion* ;” “*A child is born* and the government shall be upon his shoulders ;” &c., and many other similar expressions, relating to the same character ; all of which must clearly prove that the second coming of the Lord is not generally understood. But as elsewhere in this Address, I have explained this subject, I think I have proved to a demonstration to such as believe the Book of Mormon, as well as the Bible, that such as look for the second coming of the Lord from the skies, and not according to the flesh, are deceived, and will be dreadfully disappointed. See Book of Mormon, page 35, small edition. As to myself, in addition to the light here given from the prophecies, I have learned from one who cannot be mistaken, and from whom I received the following information, viz: that the coming of Elijah the Prophet, prepares for the *third* and last manifestation of the Lord among men on the earth. And therefore, Elijah comes in the name and character of the Father, and purifies and builds up Zion, and redeems, or delivers Jerusalem. After which he sets the House of Israel, (gathered at Jerusalem,) in order, under the law of Moses, as at the first, under Moses, and thus he purifies the sons of Levi, when they again offer an acceptable offering to the Lord, as in the days of old; and this state of things continues to the end of the millennium, during which time the Gentile Nations are all subject to the Divine Government among the House of Israel at Jerusalem.

And thus, the Lord reigns over all the earth, and all know him, because, when the Kings of the Gentile Governments, who had arisen against him in Zion, (see Book of Mormon, page 37, small edition, also page 62, and Rev 19: 19.) were overthrown and destroyed by fire from Heaven, all the Earth was in great fear on his account, for by this they knew, that the Lord had come again on the earth, and they who were not cut off were willing to serve him, and therefore,

they all dwell in great peace until the millennium was ended, when the King of all the earth—as Elijah of old—left his people at Jerusalem, and like Moses, was seen no more. When the Gentiles, who had then become as the sand of sea for multitude, were tempted to throw off their allegiance to the Government at Jerusalem, and rise, en masse, to overthrow the Power they had served so long; but at Jerusalem the Lord meets them again, who now appears with *all* his saints in *Zion*, (who, for this purpose have been *translated* with their *head*, which explains Thess. 4: 17, and all similar scriptures.) when this great company, called Gog and Magog, are destroyed by fire from Heaven. See Rev. 20: 7 to 10; also, Ezekiel, chaps 38 and 39. Then the Jews look upon him whom they have pierced and set up a great mourning for him. Zech. chap. 12: 10 to 14. And then they by their own Priesthood are baptised for the remission of sins, chap. 13: 1, in the river or fountain which flows from under the threshold of the *last* Temple; Ezek. 47: 1; Zech. 14: 8; after which, as before remarked, the Gentile Families, or Nations, who are left, are required to go up from year to year to Jerusalem to worship, (Zech. 14: to 16,) until all the earth know and worship the Lord in his true character; when the *faith* of *all* will be such, that the earth with all its inhabitants will pass behind the veil, i. e., be translated or *renewed*; and thus the *work* of *God*, with regard to this *Earth* is *finished*, and *time* is *no more* !

I have now given the light on this subject as it was given me; and I bear witness that he who told me these things, did not lie, for he opened my mind to see for myself, and when the time comes that the words which were sealed shall be read upon the housetops, See Book of Mormon, page 118, then all who hear them will know whether I have any authority for what I have said in this address. And now such as believe not Moses and the Prophets, and Jesus and his Apostles concerning these things, will not believe though one should come from the dead.

Should any enquire when the *Book of Life* is to be translated, published and circulated as the Book of Mormon was, I answer, that the Book of Life will come forth among the saints, and to them *only* after the *scourge* is *past*, and the truth is received by them; when the light of the Book of Life will be received and understood, by *all* the Saints, (the same as the Book of Mormon now is) for then they will have received power from God and become established in the *new* work; rejoicing in it as at the first under Joseph.

As touching any of the *Sacred* things, at present no one need look any further than their faith enables them to see. I would have been glad to have had a *copper plate* engraving of the Sacred Things in this pamphlet; but as this pleasure is denied me for want of *means*, I must content myself for the present to refer the Saints in the valley to Gov. Young, to whom a pencil drawing, of the whole number of the Sacred Things, (which very nearly resembles the original,) is sent. As to myself, I would say to my people in *Zion*, that nothing would afford me greater pleasure, than to dwell with them, in the place that the Lord has appointed as a *refuge* for his people in a time of trouble, which is at the very doors. And I hope that the way will soon open before me, so that my ardent wishes may be realized. I have no desire for self-aggrandizement. I know my calling, my duty,

and responsibility, and I cannot shrink from it, for wo! is me if I should attempt to excuse myself, as I have the example of *Jonah* and other Prophets before me to warn me of the consequences of disobedience. My movements in years past, (in many things which no doubt has appeared singular to many,) were *all preparatory* to the present work. And such as feel disposed to *mock* at those *strange* things that are referred to, Isa 28: 21, 22. I do not look to be received at once by my people, for I know they will not at first receive me; and therefore I am instructed to preach this great light through the means of this address, and send it before me to the *West*, and also to the four winds; that the sound may go out into all the earth; and when this work has had sufficient time to take root in the minds of the thinking and reflecting saints they will begin to embrace it. For so have I been instructed. And let me say to my people that it is not a small thing in the sight of God for elders, and men who profess to be High Priests of the holy Order of God, which Priesthood holds *all* power, to disregard and trample under foot this most Glorious work which is for their Salvation; and well may the Prophet cry wo! to those who do it.

I am not sent to you with *signs* and *wonders*, for you have the *Bible* and *Book of Mormon*; and you say you believe them; and you profess to be the most intelligent people in the things of God of any on the face of the earth. Therefore, I am sent to you with *light* instead of wonders; and I come not to bring you into *bondage*, but to set you *free*. This, Joseph's calling did not permit him to do. But now the time has come when all God's *chosen* people, shall be *equal* and *one*, and the very object of this work is to bring this about. Therefore if you oppose me in this work, you will oppose your *own* interests and harm yourselves *only*. However, such a course grieves me; yea, I mourn over your unbelief, and stiff neckedness. God is my witness that I have never desired to harm you in any way; but I have always sympathized with you in your afflictions. And I now rejoice at your prosperity, and to see the saints gathering with you from all the world. And until you understand that another dispensation of God's work has begun; you of course, will feel the responsibility of preaching the Gospel, and gathering the Saints which therefore is your duty to attend to until the gathering is finished, and which now is near at hand. For the gathering must cease in season to prepare for the great Solemn Assembly.

Again, none are called of God to gather with the Saints, who do not participate with them in the last great Ordinance of Salvation, for no *unworthy person* will be permitted to be present at that scene. Such, only, who are called to participate, will be there; which explains the parable concerning the one without the wedding garment at the marriage, who was bound and cast out; and this is a reality. Therefore, let none presume to think that they can break through to gaze, lest the Lord break forth upon them as Moses said to his people. I know, and say unto you in his name, that the Lord is not pleased that the unbelieving and unworthy should gather with the Saints. For now Judgment will be laid to the line, and righteousness to the plummet, and God will cleanse his people, and separate them from the wicked. Isaiah 3: 13, 26, 28, 17 to 22. For the New Jerusalem is to be a *Holy City* and no *unclean* thing shall dwell there.

Therefore, I say in the name of the Lord, let all who are in that place, or who think of going there, take warning; for the wicked shall not prosper, neither shall they dwell there, saith the Lord, and *wo* to those who disregard this warning, for the judgments of God will most assuredly overtake them in that place. Again, I say let all be careful how they trifle with this warning. But let them regard it as they may. I am henceforth clear, and their blood shall be upon their own heads. And further, as the *authorities* of the Church in the *Valley* cannot but see the importance of this last warning to the unbelieving, and wicked among them, they must certainly see that it is not wisdom to invite any but Saints to settle there. Therefore, if they have done so, or shall do so hereafter, they must be answerable for the consequences. And this is the word of the Lord. Therefore for the sake of the peace and prosperity of Zion, and that she may prepare herself for the great marriage, it is wisdom and highly important that this matter should be attended to without delay, and the evil remedied, immediately. And I would here remind the Saints in Zion of the evil of intermeddling with *Politics*. They can but remember the scenes at *Nauvoo*, and cannot have forgotten what caused the *death* of *Joseph*; therefore let them take warning by the past, lest similar scenes are renewed among them in the "*Valley of Peace*," for like causes always produce like effects. If avarice and ambition for distinction find a place in your bosoms, you well understand that the spirit of meekness and charity, or brotherly love, must be driven out; and you well know the consequences of thus grieving the meek and quiet spirit of *Jesus*, who, notwithstanding he was the *greatest*, yet he became a *servant* to the *least* of all.

I will here speak of one great evil which will most inevitably attend the presence of the unbelieving among you; and that is, they will most assuredly try to overpower you. Remember that you as one people, are endeavoring to serve God in all things; but they are not of you but of the world, and will, sooner or later, if they have place among you, endeavor by their example to draw you away from the Lord. They will seek to obtain office among you, and use every means, as others of the world, to effect their object. And when they are elected, remember you have given them power by which they will obtain an influence over you, and they will use it, and corrupt and draw you away from the Lord. Indeed, once give them your suffrages and your peace is destroyed just in proportion to the influence they gain over you. And you of the Saints who are in office there, under the appointment of the world, I would say to you, be not lifted up, lest ye fall; for the *honors* of the world will *soon* pass away *forever*. Then, use your influence to do good, and your appointment shall be a blessing to the Saints over whom you are placed. But if you suffer yourselves to be exalted, and forget *Zion*, and do not *faithfully* serve her *righteous* cause, she must suffer in consequence, and you will most assuredly be judged as unfaithful stewards in the Lord's House. Notwithstanding the appointment of a *political* government in the present state of things, if properly regarded, is a great privilege, yet it is the greatest snare and temptation to *Avarice*, *Pride* and *Ambition* ever thrown before the Saints. Look at the little municipal government of *Nauvoo*. Did it create humility and brotherly kindness, or strife and envy? Remember my people the words of the Apostle,

"the *friendship* of the *world* is *enmity* with God, whosoever, therefore, is the friend of the world is the *enemy* of God."

Another *hint* I would give the saints, concerning building a *Temple*, that in the *New Jerusalem* John saw *none*, for the *Tabernacle* of the Lord himself (which the Temple of Solomon was a type of,) will be there. See Rev. 21: 22. And then the very Glory and Honor of the Nations of the Gentiles will be brought into the city. See verses 24 and 25. And although there will be no Temple in the Holy City, yet the Throne of God, which is the throne of the Ancient of Days, and also of the Lamb, (Rev. 5: 1st and 6th verses,) will be there, (chap. 21: 3,) when there shall be no more *curse*, (for the *scourge* will then have passed away,) and the saints will reign forever and ever. See verses 3 and 5. As the disciples of Joseph are divided into many factions, I wish to say to all the saints, that such as have set up themselves to lead a company, as a Prophet or spiritual Leader if they have not fallen, they must soon fall, and give place to the Kingdom of God which is now coming forth. And to such as believe that the Constitution of this United States Government is to be carried out in the Kingdom of God, further than the *true* Principles of liberty are concerned, are most grossly deceived. For in that Kingdom are all things made *new*. Even the Government, and all its order, and laws are different from any thing now known on this Earth. For the result of the administration of that government is *peace*; notwithstanding in righteousness he will judge and make war, and go forth, conquering and to conquer. Rev. 6: 2, 4. Now as all these things are to take place according to the flesh, the saints who believe this work, can understand what to look for. And here I would caution the rebellious among those who prefer to tarry with the wicked, to take warning lest they be found in the ranks of the enemy, fighting against the King of kings. Therefore, as troublesome times are at hand, for this great nation, when such as will not take the *sword* and fight against their *neighbor*, must *flee* to *Zion* for *safety* and *peace*; let all the saints throughout the land take warning and without delay *flee* to the place of *Refuge*, which *God* has prepared for his people, lest the rising storm in all its fury bursts suddenly upon them.

I have now given (through this pamphlet) to the saints some intelligence from the Book of *Life*, and *light* received from *heavenly* messengers, which is my answer to such as ask the *source* of my knowledge concerning what I have written. I have not stated positively the time for any particular judgment or thing to take place, for that is not wisdom; therefore all are cautioned to be on their watch, lest they are too late for the great marriage, which, as I have said, is at the very doors.

Therefore, withdraw your countenance and support from the unbelieving among you, and the evil of their presence will very soon be remedied; for they will be compelled to leave you to obtain a subsistence. But if you trade and intermingle with them, and elect them to office, they will bring the world upon you at last, and you will be trodden down, and Satan will set up his throne in your midst, and rule you with an *an iron* hand. Let the *wise* understand and take warning, lest they are soon caught in the dreadful snare, which is set for them by Satan. I have never pretended to be *perfect*, and therefore, in my *judgment* in *some* things, I may have erred, which is to be attrib-

uted to my weakness as a *man*; but what I have seen I *know*, and therefore I know and *declare* before God and men, that *this* is His work, and I believe He will sustain it in all things, as he has said. Before I lay aside my pen, I will say to those who are looking for a fulfillment of a revelation of Joseph concerning certain things to take place in Jackson county, Mo., that they are deceived in their views in regard to this matter; for the saints do not come into possession of the Kingdom, until the "Ancient of Days" comes, and gives judgment to them, which is to give them power in this work of judgment, after which they will possess the *Kingdom* under the *whole* Heaven. Dan. 7: 22—27. Again, such as tarry, and do not come to meet him, of course cannot receive power, and therefore they will not be numbered among those who receive the inheritance, which, as before shown, is the Kingdom of God on the earth, in which they will reign. Therefore I would say to all the saints, that until the opening of the *first* seal, the company spoken of, in Rev. 19: 4 to 16, (which is the beginning of the fulfillment of Dan. 7: 27, 28,) will not appear. Then will be fulfilled Isaiah 41: 25 to 28; also chap. 42: 1 to 14, and all similar prophecies. Therefore, let the saints be patient, and wait until the Lord unfurls his banner, and like Moses, raises his *Rod* to lead his people, and "*rule the nations.*" Therefore, let them now hear the *Trumpet* and gather to the *Ensign*, (Isaiah, 18: 3) that they may be ready to take their places in that glorious company who are clothed in fine linen, clean and white, who have the name of the *Father* in their foreheads. See Rev. 14: 1 to 5, and 18: 14, and 19: 14. Remember Daniel says "the wise shall understand," therefore attend to this timely warning, lest you lose your place in the Kingdom which is now at the very doors.

ON SPIRITS.

Before closing this address, I would say something concerning the *Spirit* Demonstrations, that are now being made in many parts of the civilized world. I allude to what is commonly termed the "Spirit Knockings," and other singular manifestations by spirits. And as I have been an eye-witness to these strange things, at different times, and in different places, and having some experience myself in these matters, and also having learned from the Lord concerning them, I ought to be enabled to judge correctly concerning these things. And my judgment is, that certain spirits of those who once lived on this Earth, have, since A. D. 1848 particularly, been making communications, in various ways, to those in the flesh, to show that the spirit lives after the body is inanimate in death, and also retains its former faculties or powers, so far as mind is concerned; and also that spirits of a like character or mind, associate together, and learn from each other, as when here in the body; all of which corresponds with the Scriptures. And my judgment further is, that all spirits in that state, are not acquainted with the things, or the purposes, or the work of God. They only know what they knew here, or in other words their knowledge is confined to the things that regard this world, whether past, present, or future. But as touching the *designs* of God any further

than he has revealed them on the earth to men, they are utterly ignorant. And hence, when they attempt to teach sacred or divine things to those in the flesh, they go beyond their sphere; and such teachings are not to be received. It is now proved to a demonstration that they are as *free* there as when in the body, and therefore can & do communicate such things as they desire, whether it is *truth* or *error*, for they are as liable to *err* there as when here, as they are governed by the same principles of mind. Therefore, they may err in judgment, as Gabriel said to Daniel, "there is none (of the angels) that holdeth with me in these things but Michael." Mark, Gabriel is speaking of what is contained in the Scriptures; see Daniel 10: 21; and Peter said that the things he preached, the *angels desired* to look into—1st Pet. 1: 12; which proves what I have said—that spirits have no knowledge beyond their sphere of intelligence; and neither can they see any farther. Therefore, as God has chosen man as his tabernacle, and the instrument through whom he works, he reveals to him his purposes and work, but not to spirits, except such angels as he chooses to send to such persons, whom he designs as instruments. Therefore, says the prophet Amos, "God will do no thing but what he reveals his *secret* to his servants, the *prophets*." And for this reason, *angels* were always sent to *prophets*, or other instruments of his choice, to reveal his *secret* to them. Hence, as I before remarked, God does not reveal his purposes to *all* spirits, and therefore they cannot teach the will of God to man in *general*; hence, when spirits communicate, (whether by *knockings* or what is called *clairvoyance*,) with those still in the flesh, if they transcend their sphere, and attempt to teach the will of God, or make known his purposes, regarding men, in time or eternity, they *err*, either through design or ignorance, in either of which there is danger of *deception*. And therefore as before remarked, such teachings should not be received. My judgment further upon this subject is, that the three *unclean* spirits, spoken of in Rev. 16: 13, 14, are *now* arising, and will at length *deceive* the whole world, and at last, by their *miracles* of *knocking*, *speaking aloud*, *singing*, &c., and operating on *matter* in various ways, to deceive the *Gentile* world, which is composed of the *three great* classes, called the Dragon, or *Paganism*, and the Beast, or *Sectarianism*, and the False Prophet, or *Moslemism*, that they will all unite their forces, in a great, grand *crusade* against God's Kingdom in Zion, called Armageddon, or Mountain of the Gospel, which signifies Mount Zion. see 16th verse: but there, at that time, of the great day of the *Battle of God Almighty*, the Beast, and the Kings of the earth and their armies are cut off, and God and his people triumph in great joy;—see Rev. 19: 19—21. The arising of these spirits, therefore, fulfills prophecy, and are a *mighty sign* or evidence, that God's great work of judgment has begun. But instead of seeking to such *familiar* spirits, (for mark persons who converse with spirits, call on them with whom they were most *familiar* in the *body*,) to learn the purposes of God, they should seek unto him through the means he has appointed on the earth, i. e. either through a prophet, or by the prayer of faith. See Isaiah 8: 19, 20. Now, the word *Devil* is from the *Greek*, and signifies *adversary*, the same as *Satan* in the *Hebrew*. So that such spirits as attempt to teach God's purposes when they are ignorant of

them, are against him, and are therefore called the spirits of Devils, or unclean, i. e. imperfect spirits, and the tendency of their course is to prevent the Gentile world from seeing their mistake until it is too late.

As an evidence that the spirits who are in the world, are unacquainted with the things of God, look at their *ignorance* of the *true* character of the *Gospel*, and the Kingdom of God; for while the Gospel teaches that perfection, and to reign in God's Kingdom, is the privilege of all saints, yet the spirits teach the doctrine of *endless* progression, and that God no spirit can ever see. Also, they teach that when a person dies, they have past through the resurrection, and therefore they do not admit the *first* resurrection for those who have part in that reign with Christ on the *earth a thousand years*. See Rev. 20: 6. Again: what do they know about the Book of Mormon, or of God's work on the Earth in the *last days*? Indeed, what *important* intelligence do they bring to those in the flesh, but merely to prove to what the Bible calls *fools*, the existence of God, and of created intelligences. The fact is, they are in that state, as touching the knowledge of the things of God, the same as they were here, in the body, and the notion that generally prevails, that every spirit which manifests itself to those in the flesh, is sent of God as an angel, is a *gross and dangerous error*. And it is through this very notion that these spirits will deceive the whole world, and if possible, the very *elect*. Ask any of these spirits about the work of the Lord in the last days, and their answer will be silence or a negative—the same as they would have answered you when they were in the body. But ask them about Swedenborg, or any other eminent sectarian, or A. J. Davis, or some other person eminent among men for their profound ignorance of the things of God—and they will almost stun you with their *rops*. All this shows that they are not sent as *holy* angels, but, being free to act in that state, as they were here, (as before remarked,) through the power of what is called Magnetism, they appear through some person as a medium or mediator between the spirits and persons in the body, and communicate such things as they choose. But let the *saints* take warning and not be deceived by them, lest they *lose* their role of *salvation*, and become *ashamed*. See Rev. 16: 14, 15. And now, for a *little* season longer, let the ten thousands of Ephraim continue to gather the people from the ends of the earth, with all possible dispatch; for the Elders abroad will soon hear the glad sound, Return to Zion with your sheaves, and receive your great reward. Now, may the Spirit of the Lord rest in great power upon all his faithful people, and his blessings attend them continually. Amen.

KIRTLAND, Ohio, June 15th, 1851.

Thus saith the Lord unto his people in Zion, even those who are gathered at the place of the New Jerusalem, Behold! I have called you through my servant Joseph, that ye should be my people, even my church, through whom I would bring forth my Kingdom on the earth. And now, therefore, as my servant Joseph is taken, the keys of the preparatory work of the same is with my servant Gladden, whom I

have called to bear my name before all the nations of the earth. And therefore have I sent unto him mine Holy Angels, even the four who were to tarry, and have caused to be put into his hands, through the Holy Ordinance of the Kingdom, all the Sacred things which have been long hid up unto me in the earth. Therefore the responsibility of the preparatory work, which is the greater spiritual work spoken of in the Proclamation, rests upon him, even as the responsibility of the bringing forth the Book of Mormon, and laying the foundation of the Church, rested upon my servant Joseph. And herein is the calling of my servant Gladden different from that of my servant Joseph. And now behold the Greater Work is commenced, nevertheless it is appointed unto the authorities which Joseph established in the Church, even those of the twelve Apostles, to gather my people, even those who believe in the Book of Mormon, and are looking for the Greater Things to come forth, *and no other*. And now behold as the gathering is connected with the greater spiritual work, the responsibility of the same rests also upon my servant Gladden, that all things may be finished preparatory to the coming of the "Ancient of Days," even as it is said in the Proclamation concerning his gathering my people into the place I have prepared for them, by the hand of this United States Government, that I might bring forth my kingdom among my chosen ones, and endue them with power from on High. Now, behold, *little* longer time remains, before the "Ancient of Days" shall come, to give power unto the saints, as it is written. Therefore, let my people who are scattered abroad be gathered speedily, that they may be prepared to meet him, for he cannot tarry; and also much is to be done after the gathering is finished, which will bring in the fullness of the Gentiles. For behold, at that time, such of the saints who are called from among the Gentiles, and found worthy, shall receive the fullness of my power and reign with me upon the Earth, even as it is written in the Revelations given unto my servant *John*, who has tarried on the Earth that I might bring my people to salvation. And behold he is the "Ancient of Days." Now, therefore, my people, inasmuch as ye desire salvation, receive ye my servant Gladden, whom I have sent to instruct and prepare my people, even all who will receive him, that they may be ready to meet *him*. And now behold I the Lord, in consequence of troublesome times which are at hand in these United States, say unto my people, that it is wisdom for them hereafter to gather to Zion by some other way than through this land, lest they are hindered on their way. And now behold, inasmuch as my people in Zion will hearken unto me, and obey my word in all things, which I have given unto them through my servant Gladden, and also attend to the instructions which he has given through the Address to the scattered saints, behold I will bless you, above all people on the face of the whole earth, and behold all those who are against you, as I live, saith the Lord, shall fall for your sakes. Yea, blessed shall be those who bless you, and cursed shall be those who curse you; and behold my Spirit shall rest upon you in great power, and great shall be your peace. But if ye turn unto me a deaf ear and disregard these things, it remaineth with me to do even as it is written. Amen.

A Description of the Golden Plates,

Which contain the Book of Mormon, the Book of Ether, and also the Book of Life; also a description of the Interpreters, the Breast-Plate of Moroni, and the Sword of Laban, as given in the Temple at Kirtland, on Sunday, the 16th of March, 1831.

1st. The plates are pure gold; about eight inches in length, and about six inches in width, and in a compact form are about four inches in thickness, each plate being about the twelfth of an inch thick. There are in all forty-eight plates, divided as follows:—The first part, or division, consists of twenty-four plates—from these was the Book of Mormon translated; and on the first plate of this division is inscribed in large Reformed Egyptian characters the title of this division, which in the English language is rendered thus—The Book of Moroni. There are also a variety of other characters upon the same page, among which are the characters which stand as the Alphabet of the reformed Egyptian language, in which this whole division is written. The characters are rubbed over with a black substance so as to fill them up, in order that the dazzling of the gold between the characters would not prevent their being readily seen. The manner of engraving or writing these characters is not as the English language, from left to right; nor yet as the Hebrew, from right to left, but from the top downwards. Each Several Book has its proper title in large characters, as translated in the Book of Mormon as the Book of Nephi, Book of Mosiah, Book of Mormon, &c. But there are no chapters on the plates, as they are peculiar to the English translation.

2d. The second division of the plates consists of three plates only, and these contain the Book of Ether, as it is translated in the Book of Mormon, and this is also written in the reformed Egyptian characters.

3d. The third and last division is what is commonly called the Sealed Record, and contains twenty-one plates written in what anciently was called the Pure Language, as given to Gazelam—commonly called in the Book of Ether the Brother of Jared. The characters on these plates, as seen through the Interpreters, have the appearance of Hieroglyphics, or something resembling pictures of a great variety of shapes. On the edge of these plates, agreeing with the front edge of the other plates, are three gold rings, upon which these plates are to turn when this division is opened. On the backside, or on the edge opposite the three gold rings, are seven steel rings, so arranged as to cause three plates to be fastened together by one ring. In the third plate is inserted another ring, which also passes through three other plates, and thus as six plates are held together by two rings, so also are the twenty-one plates held together by seven rings. At about an equal distance from either end of the inner plate, is inserted two silver rings, upon which the Book of Mormon and the Book of Ether turn.

On the last plate of the sealed part, in the center, is a circle with rays proceeding from it resembling the sun, as commonly sketched; and around this circle are twenty-four circles more, but of a different character from the first, as each of these circles is composed of figures resembling stars and half-moons—ns, a star, then a half-moon, and so continued until the twenty-four circles are complete. On the front plate of the sealed part, is the Title Page, upon which is engraved in large Reformed Egyptian characters the title of this division, and also a caution engraved in Hebrew to the finder of the Record, not to break the seals thereof. The translation of the title page as seen through the Interpreters, or Urim and Thummim, (as rendered in the English language,) is as follows:

The Book of Life.

Being a revelation from the beginning of the world, and containing the knowledge of Sacred things, which are not to be made known until the days, when God will set up his Kingdom on the Earth.

The following is in the pure Hebrew:

Whoever finds this Record is forbidden to break the seals thereof, for behold it they contain Sacred things which are not to be revealed until the last days, when God will set up his Kingdom on the Earth.

4th. I will now describe the Interpreters. They are composed of two small, round, light colored stones, convex on either side, and fixed in a silver bow, somewhat in the form of common spectacles, but very large, as they were made to be used first by the brother of Jared, who was a man of large stature. Whoever is appointed of God, can by faith see in these Interpreters such things as

God chooses to bring before their eyes. These were preserved with the plates, that whosoever should find them, should have the power to translate them.

5th I will next describe the Breast-plate. It, like the plates, is pure gold, and its shape describes a plate about eight inches in length, and about five inches in width, each edge being nearly in the form of a semi-circle. In each corner of the plate is a hole made for the purpose of fastening it upon the breast. This breast-plate was worn by Moroni, and was by him deposited with the plates and the interpreters.

The blade of the Sword is somewhat dagger shaped—i. e. broad at the hilt, having two sharp edges and terminating in a sharp point. It is about three feet in length, and is fine polished steel. The hilt, or handle is pure gold, and four square; and opposite each square is a most beautiful guard, of fine gold also. Each guard is composed of three bars, upon each of which is set a precious stone, making twelve in all, of various hues, and are of the same kind as those twelve precious stones set in Aaron's Breast plate. Upon the top of the hilt is fixed a gold Cross, each end of which is joined to the top of the four guards, respectively; and on the lower end of the hilt, the four guards are joined in one piece, upon which is fixed a most beautiful pearl.

An Account of a Wonderful Vision.

I had thought to have written no more concerning the Branch, but as corroborative testimony on the subject (and which seemingly places the matter beyond a doubt, has fallen into my hands;) I have thought proper to add it to this discourse. It is an extract from an old manuscript, dated, A. D. 1792, and signed by Timothy P. Walker, of Vermont. Who states that he saw a most remarkable vision, which, also, he was commanded to publish to the world and which he accordingly did. It is as follows:

On the 26th day of March, as I was on my journey with my team from Woodstock, (the place of my nativity,) to Burlington; on the evening of the 27th I put up at the house of Capt. J. Bissell, iron dealer in Chelsea. I retired to my lodgings at an early hour; a few moments before the clock struck one, as I conceived, I awoke and turning my eyes towards the window, beheld an uncommon gleam of light, which induced me to leap from the bed. I looked out, but nothing uncommon appeared. I again got into bed, when after some time, I was surprised, at something resembling a field piece, and the clashing of swords, as I conceived, which I saw through the window. At the same instant a bright light appeared in the room, as though the moon in the height of its lustre, had shone directly upon me. I then raised myself in bed, but immediately sunk back with terror and surprise, and lay some minutes motionless. At length methought I heard an audible voice, which I conceived not human, call me by name, and said, "arise and give ear to the message of heaven, for you shall be a witness of the signs which shall be given of the perilous days which are to come upon the world, by reason of the innumerable sins and dissensions so prevalent among mankind, especially in this favored land, for saith the Lord, I have delivered this people, like the children of Israel, from the tyranny of a powerful nation, and would have gathered them as a hen gathereth her chickens under her wings, but they would not hearken to the voice of wisdom, they have become a rebellious people, lusting as it were after the luxuries of Egypt, boasting in their strength, and pregnant with evils innumerable; but their peace is destroyed, in wars and rumors of wars, shall they abound, both national and civil. The father shall rise against the son, and the son against the father, for a great and powerful nation have I chosen to be a scourge unto all other nations of the earth; even the most haughty shall bow to them, for the race is not to the swift, nor the battle to the strong. By an Almighty arm all nations of the earth, shall be made to know that the most high reigneth. This great nation shall lay waste your seaports, and destroy your navigation. She shall infest your seacoasts with the fleets of all the conquered nations, and her armies shall swarm around you like the flies and gnats of Egypt for a season, until ye know the Lord giveth and taketh at his pleasure. And for a sign of these times ye shall be a witness, of the angel descending with a flaming sword in his hand, which shall turn to every point to prepare the way for ushering in the glorious day. Then shall the sword be transformed into an Olive Branch, which shall rise and overspread the horizon, and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family, and all become of one heart and

mind, to serve under the peaceable government of him, whose sceptre sways all worlds." After such a discourse which I conceived more than human, neither pen nor tongue can describe the agitation of my mind, though I could not but consider myself as highly favored in being a hearer of the divine message. As the clock struck three, I arose from my bed and proceeded on my journey; I had not gone on my way more than a mile and a half, before my team was instantly stopped as though pushed by a mighty hand. I unthinkingly bid them go on, but without effect. for that instant a bright light appeared to overspread the horizon, and an angel descended and stood erect in the air, but a little distance from me, dressed in a long unsullied robe, with a flaming sword in his hand. I can say with Daniel, I was alone and without thought. He said unto me, "stand on thy feet, and give ear unto the words which I shall speak;" and as I stood trembling, and recollecting the vision which I saw a few hours before; I lifted up my eyes and beheld his face which had the appearance of lightning, and his eyes were as lamps of fire. The sword which he held to appearance was about three feet long, the hilt of which was variously set or ornamented, appeared of pure gold, set with various hues; the blade resembling flaming fire. And I cast up my eyes, and beheld a bow in the clouds beautifully variegated, much resembling a rainbow encircling sixteen stars, though differently diversified, there being nine to the southern part of the bow, of a most beautiful azure, in the center of which bow, appeared an Olive Branch richly decorated with golden buds. The stars to the north were of a deep crimson, and all very transparent and brilliant, which afterwards separated, the nine of the azure fell to the south, and the seven of the crimson fell to the north, attended with a heavy rumbling noise in the air like the rushing of many armies to battle at which I fell with my face to the ground. At length methought I heard an audible voice articulate and say, "All these are signs by which you shall know what is to befall the nations in the latter days." "Wo unto the inhabitants of the land, for their sins and ingratitude. Wars and rumors of wars shall then abound; their fields shall be crimsoned with the blood of their own citizens, and nothing but lamentation and mourning shall be heard to echo through the lonely vale, until all the tares and brambles of the earth, shall be plucked up and demolished from the face thereof by the pestilence which walks in darkness, and by the sword which lays waste at noonday, for there shall be such a destruction, as shall greatly thin the inhabitants of the earth, both by war, pestilence and famine, until there shall after arise a Branch from the root of Jesse, who shall perform such remarkable things through the power of Almighty God, as shall effectually convince the world of his divine authority, and shall cause eventually the remnant of all nations to be of one heart, and one mind in religion, when there shall be no more wars among mankind, who will after live in the strictest bonds of mutual friendship, possessing unfeigned love to God and one another. Then Jew and Gentile shall coincide in sentiment and become one and indivisible, acknowledging Jesus Christ to be their King and Sovereign," and as he ended, proclaimed, "Father, thy will be done on earth as in heaven, and may all the people say amen."

As he spoke these words I looked up, and beheld the sword which he held transformed into an Olive Branch; which grew and overspread the horizon, under which a reflection of light presented to my view a large and spacious landscape with an innumerable host of beings, like unto the stars of heaven for numbers, worshiping and praising him who is king over all.

There the lion lay down with the lamb, and the beasts of the earth and the owls of the air were mingled together in concert, and nothing but love unutterable, appeared among them, and from the landscape ascended a voice, proclaiming "Glory to God in the highest, peace on earth and good will towards men;" at the echo of which, I fell on my face with amazement and terror.

Timothy P. Walker, Vermont, 1792.